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AT THE

BAPTISTS.

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WEST CHESTER, PA.



WEST CHESTER:
PRINTED BY HENRY S. EVANS.

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1836

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PREFACE.

THE COMPILER of this little volume has been impressed for a considerable time, with the persuasion that a short history of the denomination to which he belongs, and is ardently attached, was loudly and extensively called for by many members of our churches in Pennsylvania and elsewhere. After waiting in vain for some one better qualified than himself to undertake the labor, he has after much hesitation, and with many fears prepared the present volume, and now commends it to such notice and regard as his brethren and others may see proper to bestow.

Neither honor nor profit has been an object with the writer. He has not aimed at originality, but given to a considerable extent the words of others. The substance of the volume is taken from Benedict's valuable "History of the Baptists," while extracts have been made from "Jones' Church History," and "Allen's Register."

Aware that many feel unable to purchase a larger work, who are comparatively ignorant of the rise and progress of the denomination, and who are frequently

interrogated on these points, the Author feels desirous that that ignorance may be removed, and those interrogatories answered, and will feel himself amply rewarded if he shall have hereby contributed any thing to that desirable end.

With respect to the selection and the arrangement of the matter contained in this volume, the Author can only say that here was the great difficulty. A large field was to be brought into a narrow compass, and to do it in the best manner has been his aim: whether he has succeeded or not, the reader must judge.

If it be thought that the "Triennial Register" is sufficient for the demands of the denomination, the writer begs leave to dissent from such an opinion, while he yields to none in placing a high estimate upon the advantages and excellence of that work. He does believe that these volumes may lie together in more than harmony, that they will be read together, with satisfaction and profit by every one at all interested in the subjects they embrace.

The writer's extensive acquaintance with the churches in Pennsylvania, leads him to believe that not only a proper construction will be put upon this effort to advance their interests, but that they will extend to it their cordial welcome. In submitting it to them, he commends it to the blessing of the Great Head of the Church, with the earnest prayer that he may use it to promote in some measure his rising kingdom.

G. I. MILES.

CHAPTER I.

AN EPITOME OF ECCLESIASTICAL HISTORY.

THE advent of the Lord Jesus Christ into this world, the introduction of the dispensation of his gospel, and the succession of his heavenly conquests over the influence of Satan and the oppositions of depraved men, are subjects of intense interest to the mind of man, as they involve his present and future welfare or woe. The first was at a period declared to be the "fulness of time;" a period of longing expectation of an event so glorious. The darkness in which the Jewish nation was shrouded had become gross, when spiritual light rose upon the world, in the introduction of a system of divine contrivance for its universal illumination. The voice of one crying in the wilderness was scarcely heard, until the banks of Jordan witnessed the preparation of the way of the Lord, declared his revealed glory, and gave the blest assurances of the reign of Messiah. There stood one un-

obtrusive and unobserved, to whom, however, at the proper moment the finger of John was directed, as he cried out, "behold the Lamb of God, who taketh away the sin of the world!" He had come from Galilee unto John, and was baptised by him in Jordan. Upon his coming up out of the water, a voice from heaven was heard, saying this is my beloved son in whom I am well pleased.

Jesus now begins to preach, and gathering around him a few disciples with a crowd of astonished followers, discourses upon the high mysteries of redemption. Some believed, but more derided. He wrought the most astonishing miracles to confirm his doctrine, but Scribes and Pharisees and the rulers of the people became enraged; the populace was inflamed; Jesus was betrayed, brought before Pilate's bar and condemned, and the streets of Jerusalem were filled with the multitude crying, away with him, crucify him. He was led to Calvary, elevated upon the cross, and amid the sympathy of the heavens, the groans of the earth, and the noisy rage of infuriate men he died. But he rose again, visited his friends, and ascended up on high leading captivity captive, having obtained gifts for men, even the rebellious.

The disciples wondered, wept, but rejoiced again; assembled at Jerusalem with one accord in one place, the prophecy of Joel was fulfilled, the baptism of overwhelming of the spirit was enjoyed, their understandings were illuminated, their love became ardent, and their zeal and courage were inflamed.

In the well ordered Providence of God there were assembled at Jerusalem, a vast concourse of people belonging to different nations and tongues, before whom the marvellous transactions of Pentecost were wrought. These became the pioneers of the truth they had heard the uninstructed Apostles utter in their own language. Here was the wisdom, here the power of God. That memorable day brought an accession of three thousand souls to the little company of believers. Emboldened by success, and directed by the Spirit, they preached the word of the Lord successfully throughout Judea and the surrounding countries, God bearing them witness both with signs and wonders, so that in a little time the Gospel was borne to a great part of the extensive empire of Rome, which embraced at this period most of the civilized world. Robinson, in his Ecclesiastical Researches has shown that, the Apostles and other preachers gathered churches in between sixty and seventy different towns, cities and provinces, and in some instances a number in each.

These successes were sufficient to inflame the enmity of both Jews and Pagans, who soon kindled up the fires of persecution, and it is supposed that during the first three centuries, three millions of Christians were sacrificed to the fury of their enemies, in the ten general persecutions which took place under as many emperors. The priests employed all their eloquence to cast reproach upon the Nazarenes, and to reouse the storm of hatred against them. They made

accusations of the most malicious character, laying to their charge even earthquakes, famines, and pestilences, and the whole list of the calamities with which the nations were visited. Thus was the rage of magistrates brought upon them in the most cruel forms; many were destroyed by wild beasts in the face of thousands of beholders, some were dressed in garments of combustible materials which were set on fire, some were hung upon crosses, and many thousands suffered by the most excruciating tortures that could be invented. Some it is true, who professed to be Christians apostatised, but the number was astonishingly small. True religion never prospered more than in these perilous times, for as it has been often observed, "the blood of the martyrs became the seed of the church."

In the fourth century the aspect of affairs assumed a totally different character. The Roman emperor Constantine acknowledged the Christian faith, abolished the edicts of persecuting predecessors, and established this religion by law. These things were regarded as a most favorable interposition, and considered the firm foundations of prosperity; but which, (as will soon be seen,) were pregnant with mischief and injury. It was pleasant to behold the fires of persecution quenched, the worshippers of God unmolested, and the monarch offering with them his devotions, and the proud and imposing system of paganism falling into contempt; but the legal establishment of religion essentially mars the beauties of the scene.

“When princes undertake in religion, they do too much for it, or against it.” The whole appearance of Christianity was then excessively splendid, houses of the most beautiful and expensive character were erected for the worship of God, and the pastors of churches were greatly honored; in a word the munificence of royalty was bestowed to support religion. Whilst many were elated, the judicious trembled at the imposing spectacle, and judged, correctly too, that the apparent benefits were too dearly purchased. Amidst the grandeur of its appearance but little of the genuine spirit of religion was visible. Pastors became proud, multitudes entered the church for preferments; errors, superstition, and pompous rites were introduced, and an oppressive load of evils was accumulated from which the church has not yet fully recovered. The bishop of the Church at Rome became pre-eminent, while those of Antioch, Alexandria, and Constantinople were greatly exalted, and as might be expected, the foundation was laid for strife and vain glory.

THE CHURCH OF ROME,

From various circumstances claims our particular notice. It was at first, no more than a small body of believers meeting for worship in the hired house of the prisoner Paul. It appears certain, that for a long time it was scarcely known to the great body of the people, and that its bishop or overseer merely super-

intended his own little flock, and we conceive was never troubled by day or night with dreams of successorship; or that those who succeeded him would rise to such blasphemous distinction as they did assume after the lapse of a few centuries; or that they should prostrate emperors and kings in submission at their feet. By a gradual process of assumption, the title of Universal Bishop was acquired by Boniface III., through the Emperor Phocas, in 606, from which period the rise of Anti-christ is frequently dated. In less than 500 years from this time, one hundred and fourteen were elevated to the Papal chair.

We have not space for the history of the Roman Pontiffs, suffice it to say, that it is with few exceptions, replete with wickedness and outrage truly shocking to the feelings of every pious reader.

Not satisfied with their spiritual dominion, they sought and obtained a temporal authority, which extended to the dethronement of kings and their excommunication from the church. This height of arrogance was attained by Gregory VII., who had been a monk by the name of Hildebrand, or as Benedict says he might more properly be called *Firebrand*. He assumed a number of vain and blasphemous appellations, and his whole career was one of tumult and bloodshed.

“The pope of Rome has always been surrounded by ten thousand satellites, all receiving their light, or rather their darkness from him. But above them all

are seventy-two cardinals, by whom he is elected. Armies of monks and ministers stand ready to obey his summons, and are dispersed in every country to execute his high commands."

"Cardinal Ruixoga Archbishop of Toledo, in Spain, had under his command in 1764, the chapters of one hundred and eight cathedrals, the members of 312 colleges, the governors and officers of two thousand and eight hospitals, the parish priests of more than twenty-one thousand cities, towns and villages, the officers of all the courts of inquisition, and of the chancery of Castile &c. Yet this great man was nothing but a tool of the Pope."

In this place did our limits allow, notice might be taken of the religious orders of priests, monks, nuns, friars, &c., and also of the councils, crusades, the doctrine and sale of indulgencies, &c., but we pass these items of painful interest, to a very brief notice of the persecutions carried on by this blood thirsty community.

It has been supposed that, three millions of lives have been sacrificed to the rage of the papal power, of which one million were of the people called Waldenses, or Albigenses, of whom we will soon take occasion to speak more particularly. In France during a period of thirty years, there were murdered, 39 princes, 148 counts, 234 barons, 147,518 gentlemen, and 760,000 persons of inferior rank in life. Of these about 70,000 were butchered in Paris on the night of St. Bartholomews, August 24th, 1572. Forty thou-

sand perished in the Irish massacre in 1641, about 50,000 in the Netherlands, and 26 ministers, and 250 persons of different ranks, during the short reign of the bloody Mary of England. The Jesuits in 30 or 40 years are said to have put to death 900,000 christians, who deserted popery ; and 150,000 in the space of about 30 years, suffered death in the most horrid forms by the inquisition.

With all these things before us, although the power of the Roman Pontiff be greatly abridged, it becomes us to exercise the greatest vigilance lest he resume his authority and unsheath again the sword of persecution.

THE GREEK CHURCH,

Is a large body of Christians, residing in the East and said to be as large as the Romish, and perhaps as much loaded with unnecessary ceremonies ; but not sunk so deep in absurdity and blood.

The emperor Constantine soon after he embraced Christianity, removed the seat of his empire from Rome to Byzantium, in Thrace, which he enlarged, adorned, and called Constantinople. It is now the seat of the Turkish emperor. In the time of Constantine, Eusebius was bishop of Constantinople, and Sylvester of Rome. These two struggled hard for dominion, and finally divided the command of all the

churches which would submit to their authority. The former assumed the title of patriarch, the latter of pope, or father. Both claimed the title of universal bishop, which the emperor Phocas finally conferred upon the Pope in the year 606. They however continued their rivalry and animosity without an open rupture, until the 11th century when they anathematised each other, and totally separated.

Besides the patriarch just mentioned, there are three others, who reside at Jerusalem, Antioch, and Alexandria, but the patriarch of Constantinople is head of the Greek church, and nominates the others, with all the Episcopal dignitaries of the church. He is elected by twelve bishops who reside nearest the capitol, while the right of confirming his election belongs to the Turkish emperor. The government of the Church is reputed a mild aristocracy. Persecution has never been carried to a great extent, which may be owing to the mildness of the spirit of the church, or to its external circumstances, hemmed in and restrained as it is by the Mahometan power.

The Greek and Roman churches, have always embraced the great majority of the Christian world containing perhaps together, one fifth of the inhabitants of the globe; yet the humble and consistent followers of Christ, have most generally, been found in the communion of those who have dissented from them. Of the Greek dissenters accounts have been given that are not in all respects to be depended upon, but "the sum of the matter seems to be that the establish-

ed Greek Church held both the subject and mode of baptism, as the first institution prescribed for four or five hundred years, losing the subject by degrees but retaining the mode to this day; and that the bulk of the dissenters, perhaps all, retained both the subject and the mode, always dipping, and never dipping any but on their own personal profession of faith." With them agree the Waldenses, and others who rejected the vain assumptions of the church at Rome.

WALDENSES.

Among all the sects of ancient times, none has been so highly regarded as that of the Waldenses. Their history has undergone a most diligent search by all parties of Protestants in defence of their peculiar sentiments. A line of succession down from the Apostles, seemed necessary to refute the charges that they were new sects, made against them by the Catholics. This induced many learned men to examine the Waldensian records with great care and attention. They had no thought of assisting the cause of the Baptists, who were then greatly despised, but it so happened that, most important evidence was furnished in favor of our claims to the Waldenses as our predecessors.

"Little" says Robinson "did the Old Waldenses think, when they were held in universal abhorrence and committed everywhere to the flames, that a time would come when the honor of a connection with

them would be disputed by different parties of the highest reputation.”

One observation respecting this people may here be made. Attempts have been made by some to prove them all Baptists, by others all Pedo Baptists. Both attempt to prove too much, for it is evident that there were included under the name of Waldenses, a considerable variety of sentiments and characters. The term was used as that of Non Conformist in England, which comprehends a number of sects. It is necessary therefore to distinguish between the original Waldenses, and the promiscuous assemblage upon whom the name is conferred.

Concerning the origin of the Waldenses, and the manner in which they received their name, there are various opinions entertained. The papists and some others date their commencement in the twelfth century, under the famous reformer Peter Waldo. The Catholics feel of course an interest in disputing their antiquity, and Protestants in maintaining it. Robinson and Milner consider Claude, bishop of Turin their founder. The former calls him the Wickliff of Turin, the latter the Christian Hero of the ninth century. He bore indeed, a noble testimony against the errors of that time, and no doubt promoted the cause of the disputes through his piety and zeal; but various testimonies make it most probable that, there were Christians of the same character as the Waldenses long before the time of Claude.

Dr. Allix in his history of the Churches of Pied-

mont, gives this account of the Waldenses: That for three hundred or more years, the Bishop of Rome attempted to subjugate the Church of Milan, who rather than submit to such jurisdiction, retired to the vallies of Lucerne and Angrogne, and thence were called Vallenses, Wallenses, or the people of the vallies.

President Edwards makes the following observations: it is supposed that these people first betook themselves to this desert secret place among the mountains, to hide themselves from the severity of the heathen persecutions before the time of Constantine, and thus the woman fled into the wilderness from the face of the serpent.

Cranz in his history of the United Brethren gives this statement; these ancient Christians date their origin from the beginning of the Fourth Century; when one Leo, at the great revolution in religion under Constantine, opposed the innovations of Sylvester, bishop of Rome.

The cruel Inquisitor Reinerus, spent much time in examining these people, and observes, "that some aver their existence from the days of Sylvester, and others from the very time of the Apostles," and he admits that they flourished five hundred years before Peter Waldo. This account seems to have come from the Waldenses themselves, and appears to be the truth. The doctrine they maintained was that of the Apostles, and as a body they existed from the time of Sylvester, when the Church sunk into superstition and formality.

All testimony it seems sustains the high antiquity of this body of Christians, and some popish writers own that they never submitted to the Church of Rome, and all acknowledge that her persecutions could never extirpate them.

In relation to the name of this people, it may be interesting to make several quotations from Jones' Church History, a work which we take the liberty to recommend to all our readers. After noticing the opinion of Mosheim, that they received their name from Peter Waldo, which is contradicted by his learned translator, and most other writers of authority, he says "the most satisfactory definition of the term Waldenses is that given by Robinson in his Ecclesiastical Researches, which is, that from the Latin word Vallis, came the English Valley, the French and Spanish Valle, the Italian Valdesi, the Low Dutch Valleje, the Provincial Vaux, Vaudois, the ecclesiastical, Valdenses and Waldenses. The words simply signify Valleys, inhabitants of valleys, and no more. It happened that the inhabitants of the vallies of the Pyrenees did not profess the Catholic faith; it fell out also that the inhabitants of the vallies about the Alps did not embrace it; it happened moreover that in the ninth century, one Valdo a friend and counselor of Berengarius, and a man of eminence who had many followers did not approve of the papal discipline and doctrine; and it came to pass about a hundred and thirty years after, that a rich merchant of Lyons who was called Valdus or Waldo, because he received

his religious notions from the inhabitants of the valleys, openly disavowed the Roman Catholic religion, supported many to teach the doctrines believed in the valleys, and became the instrument of the conversion of great numbers : all these people were called Waldenses. This view of the matter is also supported by their own historians Perrin, Leger, Sir S. Morland, and Dr. Alix."

"The names imposed upon them in France by their adversaries have been intended to vilify and ridicule them, or to represent them as new and different sects. Being stripped of all their property by persecution they have been called "the poor of Lyons." From their mean appearance in their exiled and destitute state, they have been called in provincial jargon "Siccan" or pickpockets. Because they would not observe Saints' days, they were falsely supposed to neglect the Sabbath also, and called "Inzabbatati or Insabbathists." As they denied transubstantiation, they were called "Arians." Their adversaries premising that all power must be derived from God through his vicegerent the Pope, or from an opposite or evil spirit, inferred that they were Manichæans"* because they denied the Pope's supremacy."

* The sect of Manichæans derived its origin from Manes, or Manichæus, a Persian who embraced Christianity about the end of the third century. He believed that there are two principles from which all things proceed, one called Light, the other Darkness, who rule all things.

“In Languedoc, the Catholics pretended that their origin was recent, and that their name was derived from Waldo; but this was rather the renovation of the name from a particular cause, than its original; accordingly it extended over that district only in France where Waldo preached; for in other districts the people who were branches of the same original sect, as in Dauphine, were from a noted preacher called Josephists, in Languedoc, Henricians,—and in other provinces, from Peter de Bruys, they were called Petrobrusians. Sometimes they received their name from their manners, as “Catharists,” (*Puritans*,) and from the foreign country whence it was pretended they had been expelled, they were called “Bulgarians” or Bougres. In Italy they were commonly called Fraticelli, that is men of the brotherhood. Sometimes they were denominated “Paulicians,” and by a corruption of the word, “Publicans.” Sometimes they were named from the country, or city in which they prevailed, as Lombardists, Toulousians, and Albigenses. This last became their common name in France, from the great number that inhabited the city of Alby and the district of Albigeois, but was not general and confirmed until after the Council of Alby 1254, which condemned them as heretics. When the Popes issued their fulminations, and persecutions were carried on against them under the appellation of Albigenses, it was for professing the faith of the Waldenses.”

The doctrinal sentiments as we have hinted, as

well as the origin and name of the Waldenses, have been subjected to a very thorough examination. Whoever will undertake to determine what were the sentiments of this people, must remember that all heretics, as they were termed by Catholics, were *considered under the general term Waldenses by their adversaries*, and that therefore no particular branch maintained all the views attributed to them. Upon this point, we direct the reader to the second section of the fifth chapter of Jones' Church History, where, in relation to the testimony of Inquisitors and others of the Catholic Church, especially that of Claudius Seiseliuss, archbishop of Turin, a resident in the very heart of the Valleys of Piedmont, he uses this language ; " Such is the description given us of the Waldenses of Piedmont before Luther was born, or Calvin thought of, or the term Reformation ever mentioned." And yet the Catholics have had the effrontery to ask us, " Where was your religion before Luther ?" From this, the reader will doubtless imagine the principles of the Waldenses to be the very principles of the Reformation, as in fact they were, with the exception of perhaps, a greater degree of purity and gospel simplicity to characterise them.

We will now attend to the testimony of different parties, concerning the views of the Waldenses upon the subject of Baptism, merely premising that this has reference only to the proper subjects of the ordinance, and not the mode of administration, as upon

that point there was then but one opinion,* and that one of the principal sins laid to their charge was the denial of infant baptism.

In a Confession of Faith submitted by them to the French King in 1544, we find this article ; “ We believe that in the ordinance of Baptism, the water is the visible and external sign which represents to us that which by virtue of God’s invisible operation is within us, namely the renovation of our minds and the mortification of our members through (the faith of) Jesus Christ. And by this ordinance we are received into the holy congregation of God’s people, previously professing and declaring our faith and change of life.”†

In “ A treatise concerning Antichrist, Purgatory, the Invocation of Saints, and the Sacraments,” which is said to bear date A. D. 1120, nearly half a century before the time of Waldo, and attributed to the pen of Peter de Bruys, is the following remark, in the description given of Antichrist ; “ He teaches to baptize children into the faith, and attributes to this the work of regeneration ; thus confounding the work of the Holy Spirit in regeneration, with the external rite of baptism, and on this foundation bestows orders and indeed grounds all his Christianity.”‡

Chessanion in his history of the Albigenses, after mentioning the suspense in which he had been held, and some reasons for his conclusion, says ; “ the

* See chapter on the History of Baptism in this work.

† Jones’ Ch. Hist. 2 vol. p. 47. ‡ Same, page 51.

truth is they did not reject the sacrament (of baptism) and say it was useless, but only counted it unnecessary to infants, because they are not of age to believe. nor capable of giving evidence of their faith."

Dr. Wall in his history of Infant Baptism, speaking of the Petrobrussians, says ; " withdrawing themselves about the year 1100 from the communion of the Church of Rome, which was then very corrupt, they did reckon infant baptism as one of the corruptions, and accordingly renounced it and practised only adult baptism."

Mosheim, speaking of Peter de Bruys, says ; " it is certain that one of his tenets was that no persons whatever were to be baptized before they were come to the full use of reason."

Bishop Bossuet, a Catholic, complaining of Calvin's party for claiming Apostolical succession through the Waldenses, observes, " You adopt Henry and Peter de Bruys among your predecessors, but both of these every body knows were Anabaptists."

" The Waldenses," says Francowitz " scent a little of Anabaptism, but they were nothing like the Anabaptists of our times." " Yes," replies Limborch, a learned Professor of Divinity in the University of Amsterdam, " to speak candidly what I think of all the modern sects of Christians, the Dutch Baptists most resemble both the Albigenes and the Waldenses."

Other testimony could be furnished, but we merely add the following from Mosheim, who notwithstanding

ing the hard names he has bestowed upon us, settles the connection claimed between us and the people under consideration. "The true origin of that sect which acquired the denomination of the Anabaptists, by their administering anew the rite of baptism, and derived the name of Mennonist from the famous man to whom they owe the greatest part of their present felicity, *is hid in the remote depths of antiquity*, and is of consequence difficult to be ascertained."

We present our humble thanks to the Dr. for this concession, and dismiss this matter by expressing the opinion, that the original Waldenses were what are now termed baptists in sentiment and practice, and that the same may be said of all their prominent men, whilst some other dissenters from the church of Rome obtained a residence and a name with them, where they practised infant baptism unmolested.

To the character of the Waldenses &c., for piety and all moral excellence, the strongest evidence is afforded even by their enemies. Their numbers, though not exactly known, must have been very considerable. The persecutions they suffered were frequent and in some instances of the most horrid kind; they are presented in detail in Jones' Church History.

THE REFORMATION.

The principles of the Waldenses and others, could but exert a powerful influence against the vain pre-

tensions of the Pope, nor fail to produce a number of men of piety and talents, to advance the work of reforming the abuses and abominations of the church of Rome. Hence, we have seen that the earliest encroachments upon the purity and liberty of the churches were resisted, and that every successive step in the assumption of power was disputed. Even after the Papacy was established most firmly, and faggots and flame and every species of horrid death, was the portion of the heretic, some were found willing to peril and lose their lives for the truth's sake; and who, in the noble resistance they offered, struck terror to the very seat of the beast. Claude, Peter De Bruys, Henry, Waldo, Wickliff, Huss, and Jereme of Prague, are names that will be revered wherever true religion is felt. Either of them might have overthrown the Papal structure, had the time arrived for it. But this was reserved in the providence of God for another.

In the year 1517, when the Pontiff of Rome felt a perfect security from danger, and the pious had perhaps almost despaired of reformation, an obscure individual arose, and began a successful career of opposition to papal ambition. This was Martin Luther, who was born in Saxony in 1483. Of a bold and fearless spirit, he seemed qualified for the arduous and dangerous enterprise, to which no doubt he was appointed by Divine Providence. To dwell upon his character or history, would not comport with the design of this work, suffice it therefore to say that, he does not appear to have had in view in the onset of his ca-

reer, any thing more than an opposition to the abominable traffic of indulgencies, or to correct some errors, and reform some abuses in the church of Rome, but was led finally, to perceive the impossibility of purifying the corrupt mass, and therefore, the necessity of founding a church in direct opposition to it. His successes encouraged many to rally round his standard, and henceforth the principles of the Reformation spread rapidly throughout Europe ; and multitudes threw off the papal yoke.

The reformation becoming soon a thing of political consequence, its glory was tarnished. Princes, tired of the domination of the Pope embraced the occasion offered, and declared on the side of Luther, and entering into a confederacy with him, in 1529 presented a solemn protest against the oppressions of the Papal power. From this arose the denomination of Protestant, which is now given to all who reject the authority of the Roman Pontiff. Fearful struggles and bloody wars soon took place between Protestants and Papists, and cast a stain upon the history of the church.

The Lutheran has been for 300 years, the established church in a considerable part of Europe. It is not in our apprehension sufficiently removed from Popery, for though Luther did much, he left much undone. He denied the Pope's supremacy, and the doctrines of purgatory, transubstantiation, &c., but made provision for an establishment of religion to be supported by civil power. He seemed to have but

little notion of forming churches of believers only, but embraced all who lived within certain bounds, who assented to his creed. Transubstantiation he rejected, but would not admit that the bread and wine were only symbols, but maintained that the body and blood of Christ were really present in the sacrament, the same as two elements are united in red hot iron. This was called consubstantiation, a word nearly as long, and which perhaps some readers would find a difficulty in preferring to transubstantiation. This church has its Augsburg confession, liturgies, holy days, its bishops, &c. It has but one Archbishop, who is the Primate of Sweden.

From this Church sprung another called the Reformed, founded by Zuinglius, who began his career of opposition to the papacy in Switzerland, about the same time that Luther commenced in Saxony. He differed in many respects from Luther, and was more correct in doctrine. He died in a battle fought between the Protestants and Catholics, in Urich, A. D. 1530. The Reformed and Lutheran Churches prevail more or less in this country.

John Calvin was born at Noyon, France, in 1509, and commenced his career immediately after Luther and Zuinglius. There was at first, a perfect agreement between these great men, but its continuance was brief. He was a man of superior talents and learning, and also surpassed his contemporaries in obstinacy, asperity and turbulence. With Luther, he shares most of the glory of the Reformation. His

views have been adopted by different parties, especially the Presbyterians.

The names of Melanethon, Carolostadt, Bucer, Erasmus, Menno, Oecolampadius and others, shed lustre upon the history of those times, and must descend to latest times, in company with those of the more prominent instruments of religious emancipation.

The Church of England, was founded by Henry VIII. who at first opposed the views of Luther, but because the Pope would not grant him a divorce, renounced his authority, and was declared by parliament and people, Supreme Head on earth of the Church of England. This was little more than an exchange of Popes, and the Church was not so much a new Church, as an old one dressed in a new fashion. Some improvements were effected in the reign of Edward VI. son of Henry and his successor. The occupant of the throne, whether male or female is the Head of the Church.

During the reign of Edward VI. and Elizabeth arose the Puritans, so called from their desire to have the Church purified. Under this name was comprehended a variety of dissenters of different opinions and practices. From them came the Independents and many of the Baptists of England, Congregationalists and others.

The prominent protestant denominations of our day besides those named are the Methodists, Friends and Seceders.

CHAPTER II.

HAVING discovered in our researches a number of sects maintaining to some extent the principles of the Baptists, even in the dark ages of corruption, and having glanced at the Protestant Reformation, we present in this chapter,

A SHORT HISTORY OF BAPTISM.

BAPTISM is in an institution of the Christian Law-giver, and was as ordained by him plain and significant, but became in the course of time loaded with unmeaning appendages, and in both subjects and mode materially altered. Originally believers were the only subjects, and immersion the mode, but from professing believers it passed to catechumens, and then to infants, and from immersion it was reduced to pouring, and then to sprinkling, and now to any thing, provided a part of the person be wet. Its history is therefore, not only interesting but important, and presents a sufficiency of matter for volumes. Our limits will permit us only to glean a few items from Benedict's "Miniature History of Baptism," the

substance of which is obtained from Robinson, who wrote extensively upon the subject, but whose work I will not spread out before me lest I be tempted to draw upon it too largely.

In the New Testament accounts of Baptism, we learn that the ordinance was first administered by John the Baptist, to Christ himself, and very many Jews who professed repentance. Every reader will be ready to admit that the subjects of John's baptism were all professed penitents, though some have pretended to find infants among them, an opinion so absurd that to name it seems sufficient to refute it, and hence very few Pedo baptist writers have advanced it.

The Catholics held John in extravagant estimation, but modern Pedo baptists go to the other extreme and disparage both him and his ministry, contending that the rite he administered was not Christian baptism, but a continuation of Jewish ablutions, and that the gospel dispensation did not commence until after his death. He is thus placed in a forlorn condition, neither Jew nor Christian, neither an Old Testament Priest, nor a New Testament minister.

From the fact that messengers were sent to John to enquire who he was, and from the acknowledgment that the origin of his baptism was unknown, it does seem really strange that he is to be turned over to the Jewish side. His ministry is called by Mark, "the beginning of the gospel of Jesus Christ, the Son of God," with which statement Baptists agree without any difficulty.

This notion of John being under the law begets an absurdity respecting the baptism of our Saviour, and a pamphlet was some time ago published, entitled "The Baptism of Jesus Christ not to be imitated by Christians." It makes John a Jewish Priest baptising Christ into his priestly office. These were great discoveries, and appearing to afford some relief to the tottering cause of infant baptism, have gone an extensive round among its supporters.

The propositions contained in the above work have been refuted by Baptist writers. The substance of their arguments is that, had Christ been about to be consecrated a Priest, John in his coarse dress was not the person to officiate, it belonged to the sons of Aaron with their priestly vestments;—the consecration was to be at the door of the tabernacle, and not on the banks of the Jordan; again, none but the tribe of Levi and house of Aaron could be admitted to the priesthood, and Christ was of the tribe of Judah; finally Christ was a priest after the order of Melchisedec and not after the order of Aaron.

These plain scriptural facts are sufficient to overturn all the arguments based upon so novel an assumption, and the Baptists have always felt a pleasure in being buried with Christ according to his command and example, nor have they felt themselves at all guilty of "*delusion, superstition or impiety*" in so doing. They cannot consent to have John removed from the dispensation of the gospel, and his ministry so lightly esteemed, nor can they resist the impres-

nion that had his name been John the Pedo baptist, and had he sprinkled children in the Synagogues or the temple, from a cup or basin, that those who speak of him in the manner just named, would esteem him very highly, and find for him an honorable place in the dispensation of the gospel.

The whole account of baptism furnished in the New Testament is plain and intelligible. That in the Acts of Apostles, embracing a period of thirty years, shows us believers, both men and women, but not one infant baptised, though it is almost certain that in that time some children were born of believing parents. All attempts to discover the baptism of infants in the Bible, have been and must continue to be in vain, as some Pedo baptists themselves acknowledge.

In the primitive ages of the Church baptism was confined to professing believers, and it was not until the third century that there was any innovation upon it. It is true that Irenæus who lived in the second century, is represented as saying that the Church received a tradition from the Apostles to baptise little children or infants, but Dr. Gill challenged the literary world to produce such a passage in the writings of this father. Origen of the third, and not Irenæus of the second century, it has been acknowledged was the writer who made the assertion. Tertullian of Africa in the third century makes mention of infant baptism, but as Dr. Gill says, he opposed it. His opposition is considered evidence of its existence, but certainly

not conclusive, because he may have contended against those who about that time were disposed to introduce it into the church. This does appear to be the truth of the matter, as the catechumen state had then reached some degree of maturity, and the transition from the baptism of catechumens to very young persons and thence to mere children seems easy.

Catechumens were those who were put into classes to be catechised and instructed in the rudiments of Christianity, and attaining a certain degree of knowledge were baptised. Nothing of this is found in the New Testament, and at what period it commenced is uncertain, but is supposed to have originated some time towards the close of the second century at Alexandria in Egypt. Catechumens were generally, though not always, persons in a state of minority, and in the list we find princes themselves. When a more expeditious way of making Christians was discovered, the catechumen state fell into disuse, and as some sagacious priests found out that children came into the world crying for baptism, god-fathers and god-mothers were provided for them, who assumed the responsibility of their faithfulness and promised what was seldom performed.

It is not difficult to suppose that, some among the catechumens would be more forward than the rest, and of course sooner ready for baptism. A French Catholic writer observes that he saw a child of seven years of age, who could read and explain the Greek Testament with facility, and heard of two other infants,

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brother and sister, the one nine the other eleven or twelve years of age, able to speak Greek and Latin perfectly well." A monumental inscription in Italy, informs the reader, that a little girl six months old did most sweetly and freely pronounce the name of Jesus every day; and devoutly adore the images of the Saints. Such superstition, of which there are many instances, had no doubt some influence in handing baptism down from minors to babes, while other and more powerful motives hastened the progress of this rite.

But let us listen to Tertullian; "the condescension of God may confer favors as he pleases; but our wishes may mislead ourselves and others. It is therefore most expedient to defer baptism and to regulate the administration of it according to the condition, the disposition, and the age of the person to be baptised, and especially in the case of little ones.* What necessity is there to expose sponsors to danger? Indeed the Lord saith forbid them not to come unto me; and let them come while they are growing up, let them come and learn, and let them be instructed when they come, and when they understand Christianity let them profess themselves Christians." Is it not evident that infant baptism had not then obtained, and does not the very existence of the Catechumen state disprove the practice of infant baptism?

* The original word is *parvulos*, which was then used for minors who might be of any age under twenty-one.

Hear also the testimony of two Pedo baptists upon the subject. A learned divine of Geneva and a professor in the university of Amsterdam in the seventeenth century says, "Pedo baptism was unknown in the two first ages after Christ, in the third and fourth it was approved by a few ; at length in the fifth and following it began to obtain in divers places ; and therefore this rite is indeed observed by us as an ancient custom but not as an Apostolic tradition." The other, Bishop Taylor calls infant baptism "a pretended Apostolical tradition," but further says "that the tradition cannot be proved to be Apostolical, we have very good evidence from antiquity."

About the middle of the third century, that is about 40 years after the account of Tertullian, the people of Africa had succeeded in getting baptism administered to babes. Fidus, a country bishop, wrote to Cyprian of Carthage to know whether children might be baptised before they were eight days old, as he could not ascertain by his bible ; nor could Cyprian tell without consulting a council. A council of between sixty and seventy bishops met, and the question was brought before them. Fidus reasoned from circumcision and therefore thought that they should be baptised at eight days old. "No" replied the council, "God denies grace to none ; Jesus came not to destroy men's lives but to save them, and we ought to do all we can to save our fellow creatures. Besides God would be a respecter of persons if he denied to infants what he grants to adults. Did not the prophet

Elisha lie upon a child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands? Now, the spiritual sense of this is, that infants are equal to men; but if you refuse to baptise them you destroy this equality and are partial." Some other questions were agitated that might do for African bishops, but not so well for modern times.

But little more is heard of infant baptism until the fifth century, when in the year 416 a council was held, of which St. Austin was principal director, and it was decreed, "that whosoever denieth that infants newly born of their mothers are to be baptised let him be accursed." We will hear of another Saint of this name when we come to the history of the English and Welsh Baptists.

We have now seen that infant baptism began in Africa, and not in Judea, and was there determined by an awful anathema in the fifth century. The first ecclesiastical canon in Europe, for it was framed at Girona in Spain, in the sixth century, and the first imperial edict for its establishment was by Charlemagne in the eighth. The council at Girona, though consisting of but seven bishops legislated with effect, because parents were concerned for their children's salvation. One of the ten rules of discipline framed by them was, "that in case infants were ill and would not take their mothers' milk, if they were offered, they must be baptised even though it were the day they were born." The law of Charlemagne was

nearly 300 years after, when the custom had become generally prevalent, and the emperor for political purposes obliged the Saxons, on pain of death to be baptised themselves, and laid heavy fines on those who should neglect to have their children baptised within the year of their birth. Of course, the cause of infant baptism would now succeed, when fire and sword would end the dispute. Here too we see the germ of that persecution, which the Baptists have all along suffered to a greater or less extent.

Other causes besides ecclesiastical and imperial decrees united to hasten the progress of Pedeo baptism. The words of Christ to Nicodemus were misunderstood and misapplied, and an undue reliance was placed upon the rite. It could wash away original sin, and place a person in a state of certain salvation; and more than this, whoever died without it were assuredly lost. Of course it required some time to bring these errors into general belief, and while the process was going on, another error was introduced, which produced an inconvenient collision. It was thought that sin after baptism would destroy its salutary effects, and this principle led many to defer their baptism as long as possible. Its duration was short, as the more pleasant belief that the water of baptism was the laver of regeneration obtained the ascendancy, and parents were careful to have their children washed in it, and willing to leave their relapsing or rather continuing in sin as another affair.

Thus we have seen the exalted eminence that bap-

tism obtained, and to whom and what it was owing. The law was employed, and the benevolence of priests and parents and nurses was taxed, to prevent man, woman or child from going out of the world without this Heavenly passport. The following passage may be found in Robinson's History of Baptism, under the article Aspersions, where the authorities are quoted.

“The absolute necessity of dipping in order to a valid baptism; and the indispensable necessity of baptism in order to salvation, were two doctrines which clashed, and the collision kindled up a sort of war between parents and priests. The doctrine was cruel and the feelings of humanity revolted against it. Power may give law; but it is more than power can do to make unnatural laws sit easy in the minds of men.

“The clergy felt the inconvenience of this state of things, for they were obliged to attend at a moment's warning, night or day, without the power of demanding a fee, and if they neglected their duty were severely punished. A great number of expedients were tried to remedy this evil. At first infants were baptised with Catechumens in public at two specified times in the year; when it was observed that some died before the season came, priests were empowered to baptise at any time and place in case of sickness. When it was remarked that a priest was not always at hand, new canons empowered him to depute others to perform the ceremony, and midwives were licensed. It happened sometimes while the midwife was

baptising a child not likely to live many minutes, the mother was neglected and died. To prevent such accidents it was decreed that any body, a Jew or degraded Priest, a scullion or felon might baptise. Sometimes a vessel large enough or a quantity of water sufficient to dip an infant, could not be procured on a sudden ; and while in the dead of the night and perhaps in a severe frost the assistants were running to borrow utensils or to procure water, the ill-fated infant expired. In vain were laws made expressly requiring every thing to be in readiness, the laws of nature defied human control, the evil was incurable and the anguish intolerable. Some infants died the moment they were born, others before, both unbaptised and all for the comfort of the miserable mother doomed like fiends to descend instantly to a place of torment."

"In the year 1751 a doctor of laws of Palermo, published at Milan, in the Italian tongue, a book of three hundred and twenty pages in quarto, dedicated to all the guardian angels to direct priests and physicians how to secure the eternal salvation of infants by baptising them when they could not be born." This is a point in infant sprinkling where modesty compels us to retreat and retire ; as does that of the baptism of abortives.

It may be well for some persons to read the accounts at which we have just hinted before they declaim so much against our "unwarrantable stress upon baptism" or our "indecorous" manner of its administration.

Having traced the baptism of babes to its highest and lowest state, we only say that it has now in all protestant and in most Catholic churches assumed a more rational and becoming character. The baptism of believers we have seen to be an interesting thing, but that of new born babes an unanimating and insignificant affair. And finally, we do believe that infant baptism will in all protestant churches soon be banished, and a return to scriptural authority in subject and mode be hailed with universal acclamation.

THE MODE OF BAPTISM,

as a disputed point becomes an interesting part of History. Beyond all doubt immersion was the mode in the time of John and the Apostles. A cloud of witnesses appear in proof of this assertion, and their testimony we think places this matter in a light so conclusive that no candid person will gainsay or resist it.

The baptism of John was performed in Jordan and Enon. The selection of these places must have been made with some express reason, or in plain terms "because there was much water there." As it has sometimes been asserted that Judea could not afford a sufficiency of water for immersion, a brief description of the places named will be given.

Jordan is a river which rises from the lake Phila, and after running fifteen miles under ground breaks

out at Peneum. A little below Dan, the stream forms the lake Samachonites which is about four miles over and seven long. After leaving this lake it runs fifteen miles further and forms the lake or sea of Tiberias, thence at its opposite end it proceeds forward again, and after a course of sixty-five miles falls into the Dead Sea. Morse and Parish in their Gazetteer say, it is generally four or five rods wide and nine feet deep. Robinson says that so far from wanting water it was subject to two sorts of floods, one periodical at harvest time, the other such as all streams in uneven countries are subject to. 'To one Jeremiah alludes when he says, "Behold the King of Babylon shall come up like a lion from the swelling of Jordan." Here John stationed himself not for the purpose of supplying the camels &c. with drink as some say, but for the convenience of immersing the repenting Jews.

Enon is not so easily described as Jordan, for historians and geographers are not agreed respecting it. It was at least 50 miles North of Jordan. Some suppose it was a deep spring called the dove spring or dove's eye; others think it signified the fountain of the sun; while others are of opinion that it was either a natural spring, an artificial reservoir, or a cavernous temple of the sun prepared by the ancient Canaanites. But one thing is certain, it was a place where there was much water, and this was sufficient for John and every other baptist. The Greek for much water is *polla udata*, and these little words have furnished mat-

ter for much learned criticism and many futile quibbles. "Since sprinkling came in fashion" says Robinson, "criticism unheard of in former ages hath endeavoured to derive evidence for scarcity of water from the Greek text of John, and to render *polla udata*, not much water but many waters, and then by an ingenious supposition to infer that many waters signify not many collected into one, but parted into many little rills which might all serve for sprinkling, but could not any one of them be used for dipping: as if a man would want many brooks for the purpose of sprinkling. It is observable that the rivers Euphrates, Tiber, and Jordan, are all described by *polla udata*. How it comes to pass that a mode of speaking which on every other occasion signifies much, should in the case of baptism signify little is a question easy to answer."

In John's baptism the evidence of immersion appears conclusive, yet hear what a Pedit-baptist, Dr. Guyse has said; "It seems to me that the people stood in ranks near to or just within the edge of the river; and John passing along before them threw water upon their heads or faces with his hands or some proper instrument." We suspect this good man will find few to agree with him even in theory and much fewer in practice.

Baptism as administered by the Apostles unquestionably agreed with that of John, nor does a single narrative concerning it militate against the idea of immersion. From writers of unquestionable au-

thority, it is evident that the primitive Christians continued to baptise in rivers, pools and baths, until about the middle of the third century. Justin Martyr and Tertullian represent the candidates as going to a place where there was water, and it was indifferent whether it were a sea, river, lake, pool, or bath.

Mosheim says, baptism was administered in the first century without the public assemblies in places appointed and prepared for that purpose, and was performed by immersion of the whole body in the baptismal fount.

Sprinkling for baptism was introduced in Africa in the third century, when baptism began to be considered essential to salvation. Many were taken sick before they had been baptised, and fearing destruction if they died without it, did the best they could and were sprinkled as they lay upon their beds. This however, was reputed a very imperfect baptism.

Pope Stephen III. in the eighth century allowed pouring in the case of infants in danger of death. The question was proposed to him, whether in case of necessity it were lawful to baptise by pouring water out of the hand or a cup on the infant, to which he answered, that if such a baptism were performed in such a case of necessity in the name of the Holy Trinity, it should be held valid. Here is the origin of private baptism, and of sprinkling or pouring. It did not however extend further than to cases of necessity, and did not alter the mode of dipping in public baptisms. It was not until five hundred fifty years

after, that the Legislature in a council at Ravenna in the year 1311, declared dipping or sprinkling in different.

We will again let a Pedo baptist speak who will certainly give no testimony in our favor but that which truth and candor require. In his elaborate History of Infant baptism Dr. Wall* says, "Calvin was, I think, the first in the world that drew up a liturgy that prescribed pouring water on the infant absolutely without saying any thing of dipping. It was his admirers in England, who in Queen Elizabeth's time brought pouring into ordinary use, which before was used only to weak children. But the succeeding Presbyterians in England about 1644, when their reign began went farther yet from the ancient way ; and instead of pouring brought into use in many places sprinkling ; declaring at the same time against all use of fonts, baptisteries, &c. The way that is now ordinarily used, we cannot deny to have been a novelty brought into this church (of England) by those that had learnt it in Germany or Geneva. And they were not contented with following the example of pouring a quantity of water, which had there been introduced instead of immersion, but improved it, (if I may so abuse that word,) from pouring to sprinkling, that it might have as little resemblance of the ancient way of baptising as possible."

* The History was written in 1705, and a Defence in reply to Dr. John Gale in 1720.

About the middle of the third century baptisteries began to be erected, which at first were simple, but in the end arose to a high degree of elegant superstition. Several are described by Robinson in his history of baptism with considerable precision, but we deem it unnecessary to transcribe his descriptions.

The Greeks have always continued immersion. Much as they have been divided in speculative opinions, and numerous as dissenters from the established church have been, there is not a word in all their history in favor of sprinkling. Because they were Greeks they unanimously thought that to baptise was to baptise, that is to dip is to dip. Dr. Staughton in his account of the India mission says he was once in the company of a gentleman whose native language was the Greek. Upon being asked the meaning of the word baptizo, he said it meant baptizo, but being interrogated more particularly, he signified that it meant immersion.

From the little sketch of the history of baptism here presented to the reader, it will be easily perceived that it is a curious and complicated subject. It has been made so by the additions and subtractions of men who have forsaken the ground of scripture, and laid other foundations for their practice. The study of infant sprinkling is especially perplexing as many know by experience, whilst in believers baptism every thing is plain.

CHAPTER III.

THIS chapter will be devoted to a glance at the baptists in several of the countries of Europe, beginning with

GERMANY.

We are assured by Mosheim that baptist principles existed in Germany long before the Reformation. They were maintained by the Waldenses, Petrobrusians, and other distinguished sects.

In this chapter the baptists are to be considered under three different names, Anabaptists,* Mennonites and Dutch baptists. The first was conferred by way of reproach, the second was derived from the celebrated Menno Simon, and the last from the common nature of the people of Holland, where many of the Mennonites settled.

*This name signifies one who re-baptises, and was given according to Robinson by a Swiss pedant who wished the world to know that he understood Greek.

We have seen upon the authority of Mosheim, that there were many Christians concealed in almost all the countries of Europe, before the rise of Luther and Calvin. These we have reason to believe were mostly baptists, and from the concessions of Mosheim and other testimony, were the remains of the ancient Waldenses. The spirits of these dispersed and persecuted people were revived when the spirit of the Reformation was aroused. They started up suddenly under different leaders in Germany, Switzerland, and the Netherlands, with the hope that the primitive purity and simplicity of the church would be restored. They looked to Luther for the accomplishment of great things, and commenced their labors of reform in an open and zealous manner, so that success attended their efforts and very many adopted their views. They soon, however became dissatisfied with the plan of the Saxon reformer. It was beneath the sublimity of their conceptions of reform, and they therefore undertook to carry it forward to perfection: Luther, they seemed to think merely repaired the old house, they believed it should be taken down, the rotten timbers left out, and the building be constructed after the model of primitive times. They contended that the church should not, like Luther's, be composed of all within certain geographical limits, but made up of professed believers only. They were also dissatisfied with the retention of the Popish custom of admitting infants to baptism, and hoped, though vainly, for a reformation in the matter. It is asserted

on good authority that "infant baptism was agitate among the reformers themselves, and that some of them were for rejecting it."

A historian of those times says, "that the business of Anabaptism began at Wittemberg in 1522." Carolstadt was often charged, even by his own party with favoring the Anabaptists. Zuinglius, who flourished about the year 1520 was, according to his own confession, for a time inclined to reject infant baptism, but like many others finally gained a victory over his scruples and became a persecutor of the Anabaptists. Luther himself, appears from Robinson's Researches to have suggested some baptistical opinions in a conference with some of the Vaudois, who practised infant baptism. He contended then, that faith and baptism ought always to be connected together. The mode of baptism he has defined to be dipping, and the etymology of the word (baptizo,) he said, seemed to require that the person should be wholly immersed and immediately taken out. He has indeed, been taxed by Catholics with being the father of the German dippers.

No accounts are furnished by which the number who embraced Baptist sentiments in those times can be ascertained. Mosheim makes them a prodigious multitude, but considered them a miserable rabble. The number of real Baptists was no doubt great, but of those who were falsely so called much greater. The papists formerly called all heretics Waldenses, and at this time the protestants classed all who op-

posed infant baptism, or sighed for liberty, under the denomination of Anabaptists, and the sword of persecution was unsheathed against all who bore that name.

It is a painful fact that the popish doctrine that heretics ought to die, was transferred to the protestant creed. "It is true that many Anabaptists suffered death merely because they were judged incurable heretics, for then the errors of limiting baptism to adult persons, and re-baptising such as had received it in infancy were looked upon as flagitious and intolerable heresies." For a time, the Baptists enjoyed the liberty of defending their sentiments, and public disputes were held in different places from 1525 to 1532, but this liberty was not long allowed. The cause of infant baptism suffered so much from this kind of examination, and Anabaptism prevailed so extensively, that penal statutes were enacted requiring all persons to have their children baptised, and forbidding re-baptisation under the penalty of fines, imprisonment, or banishment, and even death itself.

An eminent man, Dr. Hubmeierus, who engaged in a public dispute with Zuinglius in 1525, and whose character is highly extolled by Meshovius a Catholic, as a learned and eloquent man, was burnt and his wife drowned at Vienna, in 1528. In the year 1526 or 1527, Felix Mantz or Mentz, who was of a noble family and a very learned man, was drowned at Zurich. In 1528 two were beheaded at Schwas and one at Augsburg, for opposing infant baptism. At Salzburg

eighteen persons, and at Waltzen twenty-five, were burnt in the same year. In 1529, three hundred and seventy suffered death. The men were generally beheaded and the women drowned. In Switzerland about the same time, the Anabaptists were very hardly treated, and several suffered martyrdom.

As the fires of persecution thus raged, it is not surprising that many who never had entered fully and from principle into the ranks of the baptists, would desert them. Such was the case, but on the other hand, some were constrained to become members of their communion. Among these was the celebrated Menno Simon, who was born in Friesland in 1505, ordained a Popish priest, and continued such until 1531, when he began to suspect the validity of many Romish doctrines, and among the rest of infant baptism. He first made his suspicions known to other priests, and afterwards to Luther, but not obtaining satisfaction from either he engaged in the study of the New Testament and Ecclesiastical History, and brought up as is the general result in such cases, upon baptist ground. In 1536 he publicly embraced the sentiments of the Anabaptists, and in about a year commenced his ministry among them. From this period to his death, (about 25 years,) he travelled extensively, and preached so successfully, that multitudes adopted his views. He was a man of genius and considerable learning, who would have carried the reformation farther than Luther or Calvin did, and would have been ranked with the chief reform-

ers, "had there not been some cross-grained fatality attending the laudable deeds of the baptists."

Menno we claim to be a baptist, although those now called Mennonists are not strictly such. They have adopted pouring instead of immersion, though it is certain that they and the Anabaptists of Germany practised dipping. To proportion punishment to crime, many of them were drowned. Menno himself taught immersion exclusively, for says he, "after we have searched ever so diligently we shall find no other baptism besides dipping in water, which is acceptable to God and maintained in his word. Let who will oppose, this is the only mode of baptism that Jesus Christ instituted, and the Apostles taught and practised." The precise time or reason of the change of immersion to pouring cannot be told. Changes have taken place in all parties and subjected them to mortification; instance the state of the Lutheran and Reformed churches of Germany, and that of Geneva.

The Dutch baptists it is said, have published extensive histories of themselves, but they have never been translated into English, and very little is known of them. Writers make frequent mention of a folio volume entitled the Martyrology of the foreign Anabaptists, which is said to contain a numerous list of ancient baptist martyrs.

As the history of the people under consideration, has been identified with the tumultuous scenes of the sixteenth century, it seems proper here to give the reader a cursory view of the whole matter. The

Munster insurrection has been visited upon the baptists by all their enemies who have written their history, as its Alpha and Omega. That revolt took place under these circumstances. The condition of the peasants of Germany was truly deplorable. They were under a galling yoke, from which in 1524 they meditated a disenthralment. The execrable feudal system was then in force, having been established in early ages, in the night of barbarism. Its grand principle, that all lands were derived from the crown, was productive of unjust and oppressive consequences, inasmuch that the wretched rustics had before them only the prospect of everlasting slavery.

The fire of liberty inherent in the human breast began to burn, and efforts were made by the peasants to gain their freedom. Within their memory there had been insurrections against oppression, which encouraged them to rise; they expected also, aid from their Swiss neighbors; and a third circumstance and one which operated strongly, was the lamentable condition of both Church and State. They were earning money by hard labour for unprincipled gentry to consume in luxury or war; and as to religious privileges they had none. Another encouragement was the example and principles of Luther; he had broken the chains of oppression and in 1520, published a tract on Christian liberty which was eagerly read, and made known to those who could not read. Its contents stimulated the people to assert their rights, and the cause of revolt was espoused by many who were nei-

ther madmen nor monsters. These rebels were not exclusively Anabaptists, Lutherans, nor Catholics but a mixture of all.

In the summer of 1524, the peasants of Suabia, on the estate of Count Lutfen, were the first to revolt, then those of a neighboring abbey. All agreed and declared that, not religion but secular oppression was the cause of their dissatisfaction. The news spreading over Germany, brought in the ensuing spring no less than three hundred thousand men into the fields of Suabia, Franconia, Thuringia &c. consisting of all those who considered themselves in any manner aggrieved.

To the Baptist teachers as best acquainted with the principles of liberty, the eyes of the peasants were turned for counsel. One of the most eminent among them was Thomas Muncer, who had been a Romish priest, but afterwards a disciple and great favorite of Luther. His character and manner as a preacher won him the hearts of the rustics. The moment he finished his discourses he retired from the crowd to retirement, a practice so singular, that the people would throng about the door, peep through the crevices, and sometimes oblige him to let them enter. He was called Luther's curate, and Luther named him Absalom, probably because he stole away the hearts of the men of Israel. His enemies say that all this was artifice. It was not suspected however, until he became a baptist. They say he was all this time plotting the rustic war, but this is not likely. The truth is that, while Luther was enjoying ease with princes,

Muncer was labouring among the people. No doubt he beheld and deplored their bondage, and saw that deliverance could not come from Luther's plans, especially while he was courting the favor of princes and the gentry.

Luther became his enemy, and advised the magistrates to require Muncer to give an account of his call, and if he failed to prove that he acted under human authority, to insist upon a miracle to sustain his call from God. The magistrates and monks fell into this snare, and set about the work, but the people resented it, especially as coming from a man who had been loaded with anathemas for the very crime of which he accused his brother, and carried the matter so far that they expelled the monks, then the magistrates, and elected new Senators, of whom Muncer was one.

Though Muncer's doctrines all tended to liberty, he had no immediate concern in the first insurrections, nor was it till many months after that he joined the insurgents; but knowing their cause to be just he drew up for them a manifesto, setting forth their grievances, which was presented to their lords and scattered all over Germany. This instrument has been highly applauded as a master piece of its kind, and as Voltaire has said, a Lycurgus would have signed it. It consists of twelve articles, of such a length as to preclude its insertion here.

But the noble sentiments there expressed, are the infernal tenets and damnable Anabaptistical errors, which Pedo baptists of all orders from Luther down

have thought proper to execrate. This crime of the baptists has been for 300 years visited upon their descendants.

It is most evident that the Rustic war was a patriotic attempt to throw off the yoke of tyranny, and had it been successful, ten thousand tongues would have celebrated its praise. Like all other struggles of the same kind, it may have been attended with unjustifiable acts, and it is altogether unnecessary to attempt a vindication of every circumstance which either friends or enemies may choose to connect with it. That some called baptists, pursued unwarrantable measures may be true, but that as a body the Anabaptists, (as some will have them termed), acted wickedly or improperly is not true.

The particulars of the war we cannot give, suffice it to say, it lasted about eleven years, and cost Germany the lives of many thousand men. The number is computed by some at fifty thousand, by others at a hundred thousand, and these mostly Anabaptists. Truly they must have been literally a church militant, for besides that number slain, many thousands were burnt, drowned and exiled. If as some have ignorantly or wickedly said, the baptists began with the madmen of Munster, their origin is not only peculiar, but their success in making converts during the privations of war perfectly astounding.

It may be asked why has the blame of these tumults been cast upon the baptists? At other times and in other places they have been engaged in similar scenes,

for which they have been pardoned. Why were they not charged with being the promoters of the civil wars of England, of the tumults of the commonwealth and the murder of the English monarch? Why have not historians dealt as plainly with them in the case of Germany, and proportioned the blame to each party engaged? The reply seems to be, that all parties are anxious to avoid the reproach of an unpopular and unsuccessful struggle. The Catholics blamed the Lutherans, and the Lutherans, though assured that some Catholics were interested in the enterprise, could not retort upon them as their doctrine of blind submission did not lead to it, and therefore endeavored to make the Anabaptists alone guilty. The first were unfair in charging the matter upon the Reformation, though not mistaken in connecting the Lutherans with the war. The latter here conceded that some of their party misconstrued the Reformers' doctrine, and joined the rebels, but the papists will persist in laying the whole evil at the door of Luther and his followers, saying "this is the fruit of the new doctrine—this the fruit of Luther's gospel." It also appears that the disturbances in Munster were begun by Bernard Rothman a Lutheran minister, before the Anabaptist leaders visited the place.

Such were the aspersions cast upon the Lutherans, but as the Anabaptists were the known advocates for liberty, and many did take part in a struggle which they hoped would secure freedom, to themselves and others, it was easy to cast the odium upon them.

Having no one to tell their story or put in a plea that would be heard, the whole affair as related by the Lutheran historians, has been handed down without correction, and held up by thousands as a salutary memento for the seditious dippers. It has been made too the dernier resort of every declaimer against them, and the great gun which is kept in reserve for the time of need. But why all this noise and slander, since every body knows that the quarrel was not about baptism, but the feudal system, not for much or little water, but in opposition to oppressive regulations.

In closing these observations, we remark that the substance of the matter as represented by our opposers is, that the Baptists had no existence until the munster tragedy in the sixteenth century, and that then all at once in the storm of battle, they not only rose but increased so rapidly that they soon led a quarter of a million into the field to defend and propagate their sentiments ! and that a hundred thousand of them were slain. Let those believe this who can. The sum and substance of the matter is, that the Baptists did not originate with those tumults, but with John the Baptist in Palestine fifteen hundred years before. It was in a time of tumult it is true, and they caused tumult afterwards in Jerusalem and many other places, and it may not be wonderful after all, that they are charged with tumult and even with turning the world upside down.

BOHEMIA.

WE can give no more than a recapitulation of the history of Baptists in this country. Authentic records assure us that a people of a description answering to Baptists, were driven from France in the 12th century and settled in Bohemia. In about the year 1430, a church composed of Waldenses, Taborites, and others, was formed at Litiz near Prague. They sent into Austria and there found an old Waldensian preacher, from whom their ministers received what they considered a true Apostolic ordination. They were called United Brethren, and are claimed by those of that name now existing, but let the relation exist or not, "it is certain this ancient church subsisted at the reformation, and afterwards left off baptising adults on their own profession of faith." "The Baptists," says Robinson, "ought always to honor this church; it was a cradle in which many of their denomination were cherished, and all allow that the Anabaptists of Moravia proceeded from a schism in it."

As before stated, people answering the description of Baptists settled in Bohemia; these according to Bohemian Historians, were Picards or Waldenses. The account given of them is similar to their history

in other countries. Waldo, their famous patron, fled from persecution into Bohemia, where he died in 1179. The company just spoken of were no doubt emigrants with him. This was more than two hundred years before the rise of Huss and Jerome of Prague, who though they were not Baptists taught many Anabaptistical errors, and were destroyed by the council of Constance in 1415. The preaching of these great men, carried out to its legitimate results made many Baptists, who continued to increase so much that when the disciples of Luther went into Bohemia and Moravia, they complained that between Baptists and Papists they were very much straitened. Of the number of churches they had, Benedict says he was unable to obtain any information.

Like all others, these Baptists had to suffer persecution, but to get rid of them was very difficult. The Jesuit who effected their banishment says, "When I thought of proscribing the Anabaptists of Moravia I well knew that it was an arduous undertaking; however, by the help of God I surmounted many obstacles, and obtained an edict for their banishment, though it was against the consent of some princes and governors, who had a worldly interest in supporting these profitable rascals." The Jesuits contrived to have the edict published just before the harvest and vintage came, and three weeks and three days were allowed for their departure. Beyond the expiration of that period it was death to be found even on the borders of the country.

“It was Autumn, the prospect and pride of husbandmen. Heaven had smiled upon their honest labors, their fields stood thick with corn and the sun and the dew were improving every movement to give them their last polish. The yellow ears waved an homage to their owners, and the wind whistling through the stems of the russet herbage softly said, put in the sickle, the harvest is come. Their luxuriant vine-leaves too hung aloft by the tendrils mantling over the clustering grapes, like watchful parents over their tender offspring : but all were fenced by an imperial edict, and it was instant death to approach. Without leaving one murmur on record, in solemn, silent submission to the power that governs the universe and causes all things to work together for good to his creatures, they plucked up and departed. In several hundred carriages they conveyed their sick, their innocent infants, and their decrepit parents whose work was done, and whose silvery locks told every beholder that they wanted only the favor of a grave.”

POLAND.

BUT little is known of the Polish Baptists before the Reformation, but from several historical hints it is evident that the Waldenses entered Poland some time in the 12th century, and it has been shown that wherever they went they carried with them Baptist

principles. This is corroborated by Catholic testimony. It is however a sorrowful truth, that the sentiments of many were such as Baptists cannot approve. Arianism and Socinianism greatly infested the country.

The Pinckzovians, so called from Pinckzow, the place where a society who professed to be seeking the truth finally centred, were a powerful sect. They were an assemblage of different characters and sentiments. Most were natives of Poland, but many had fled from other parts of Europe to escape persecution. They held more or less to the fundamental points of religion, but as all denied infant baptism, they were honored with the title of Anabaptists. They were properly speaking Anti Pedo baptists, but not all Baptists. They met frequently in assemblies where principles were discussed and plans of proceeding agreed upon. They sometimes met by themselves, and at others with other Protestants. In one of these synods held at Brest in Lithuania in 1568, two very able speeches were made against infant baptism. The declarations made in them produced a great deal of reading, conversing, and disputing, and of course many converts to believers baptism. Having gone on successfully for some time, the confederation was finally broken up by persecution. Many left the kingdom, though most remained in a dispersed condition until they were again collected at Racow, whence they were called Racovians, under which name they flourished considerably. Racow became

quite a Baptist town, where the principal men taught and held synods. After the decease of their patron, his son James Sieninski, palatine of Podolia, having entertained some doubts of the Lutheran religion, desired a conference between them and the Baptists. After he heard the arguments of both sides he thought the truth was on the part of the latter, and following his convictions united with the church. This was a great accession of honor, wealth, and power, and though his munificence continued during his life, there is no instance with all their heresy of their employing power to influence conscience. Many famous characters resorted to them, who by their wealth or abilities contributed to their progress. A school was founded and thronged with pupils. The press with which they were furnished, was employed in printing the works of their learned men.

Thus out of the Pinckzovians, originated a new set of churches of a more decided Baptist character, which were called by the different names of Arians, Anabaptists, Racovians, and finally Socinians. They were at first composed of baptized believers, but some of them soon adopted open communion, which no doubt tended to hasten their ruin, as their adoption of the principle is supposed to have been effected by the younger Socinus, who also led them farther into error. He was an Anti Pedo baptist, but not a Baptist. He rejected infant baptism but was never baptized, nor did he think baptism a necessary ordinance, or if it were to be administered at all, it was to those

who were converted from other religions to the Christian.

An unexpected event occurred in the midst of great prosperity which blasted all their flattering prospects. In the year 1638, some students at the Academy, vented their aversion to popery by throwing stones at a wooden crucifix that stood out of town. A complaint was made, not against the real offender, but the religion professed by the tutors. The academy and printing office were destroyed, the professors banished, and the places of worship closed. These things so affected the palatine, whom the Senate had often honored with the title of father of his country, that he survived but one year.

For twenty years after this event, persecution was carried on against the Baptists in different parts of Poland. The Cossacks invaded the Kingdom, and the Baptists were plundered with the consent of all parties. Next they were harrassed by an army of Swedes. The Catholics were bent upon their destruction, while the Lutherans and Calvinists, who might have prevented their sufferings, rather helped them forward. But they received their reward, for the kingdom was dismembered, and they enslaved by their more powerful neighbors.

TRANSYLVANIA.

THE principles of the Reformation were first introduced into this little State by a Lutheran minister,

who was Chaplain to the prince of the country. He was succeeded in the Chaplaincy, by Francis Davidis, a Seventh day Baptist minister, who afterwards became Superintendant of the Baptist Churches in Transylvania. When the Moravian Baptists were banished, some of them went into this country, and it is therefore highly probable that they were scattered through it long before the time of which we have spoken.

Both Baptist and Unitarian principles appear to have been carried into Transylvania from Poland. In 1563, Blandratta, a celebrated physician, was invited into it by Sigismund, and was accompanied by Davidis. In short, a number came by invitation and still more through persecution elsewhere. The hands of the Baptists were strengthened, and in the end they became the most numerous party, and had various honors conferred upon them.

A synod was held shortly after this time, at which three hundred and twenty-two Unitarian ministers were present, who unanimously agreed to renounce infant sprinkling, and published thirty-two theses against it. From this time Baptist principles prevailed, and many churches were formed. Their progress cannot be described minutely, but we are informed that in process of time they adopted open communion, and tolerated infant sprinkling. They were connected with the great by whom they were ensnared. During this time it is probable, there were in obscure places many genuine Baptists, who

chose to keep away from the splendor of the great, and so avoided their speculations and snares. The churches being protected by law, enjoyed external tranquility.

ENGLAND.

RESPECTING our brethren in this country we possess more authentic records, furnished not by enemies but by the Baptists themselves. They afford explicit accounts of their character, progress, and sufferings, for the space of three hundred years, and also many hints respecting the brethren at an early period. The history of the English Baptists would furnish sufficient matter of a deeply interesting character for several volumes. A very brief sketch must be presented in this work.

The Baptists of England have been, since soon after the Reformation divided into General and Particular, in consequence of some difference in points of doctrine. This division it is deemed unnecessary to regard particularly in this sketch, as both parties have endured many sufferings and produced a number of distinguished and worthy characters.

Christianity was planted in Britain about sixty years after the ascension of Christ, and a number of all ranks were its adherents. The gospel flourished considerably in early times, and its friends also endured much persecution from Pagans. Various chan-

ges were experienced until about the year 600, when Austin, the monk and famous persecutor, with about forty others, were sent by Gregory the great to convert the remaining pagans, and subject the Christians to the dominion of Rome. The enterprise succeeded. King Ethelbert with his court and a great portion of the people were won over. *Ten thousand* converts were baptized in the river Swall in *one day*.

It is contended that the first British Christians were Baptists, and maintained universally their principles until the coming of Austin. From this time the church was divided into old and new—the old, or Baptist Church, adhering to their original principles—the new adopting infant baptism and other popish ceremonies. The reason assigned for this belief is satisfactory. Austin did urge upon those who opposed his mission to baptize their children, which was refused especially by many in Wales and Cornwall. The inference is that infants were not baptized before by them, and as no account is given of any variance on the subject previously, it is fairly presumed that infant baptism was unknown.

Popery was the established religion for nearly one thousand years. During the reign of William the Conqueror which commenced in 1066, the Waldenses entered and began to abound in England, so that by the year 1080 not only the common people, but the nobility and gentry embraced their doctrines, and of course adopted Baptist views, for at this period none of the Waldenses had fallen off to infant baptism.

For more than one hundred years, during the reigns of five kings they increased and were not molested, but in the reign of Henry III. about 1218, some popish friars were sent to suppress their heresies, and many doubtless suffered by their means.

In the time of Edward II. A. D. 1315, Walter Lollard a German preacher among the Waldenses, and a friend to believers' baptism, came to England and preached with great effect. His followers were called Lollards, and rejected infant baptism. In the reign of Edward III. John Wickliff, the "morning star of the Reformation," became famous, and brought multitudes to embrace his doctrine, and to enter into his views of reformation. There is no doubt that Wickliff taught Anabaptistical errors, and the evidence is strong that he became a Baptist.

Dr. Hurd in his history of all Religions says, "It is pretty clear from the writings of many learned men, that Dr. John Wickliff, the first English reformer either considered infant baptism unlawful or at best unnecessary." Another says, "it is clear from many authors that Wickliff rejected infant baptism, and that on this doctrine his followers agreed with the modern Baptists." "Thomas Walden, and Joseph V. Vicecomes, who had access to his writings, charge him with denying pedo-baptism. The former calls him one of the seven heads that came out of the bottomless pit, for denying infant baptism, that heresy of the Lollards, of whom he was a great ringleader."

In the year 1400, Henry IV. ordered heretics to be

burned, and the first who suffered was William Sawtre, a Lollard. As permission was now given to bloody men to destroy in a legal manner, the sufferings of the dissenters were very great. In about three years one hundred and twenty Lollards were committed to prison, some of whom were burnt alive. In 1535, twenty-two Baptists were put to death, and in 1539 thirty-one were banished, and going to Holland were beheaded or drowned. Nearly at the same time, seven were burned. From a speech of Henry VIII. in 1545 it appears that many of his subjects went under the name of Anabaptists; and Bishop Latimer in a sermon before his successor, Edward VI. mentions one town in England containing more than five hundred of these heretics.

A great change took place when Henry VIII. renounced the authority of the Pope and became Head of the Church; the fetters of popery were broken, and the scriptures in the English language sanctioned. Soon the Puritans arose and pushed the reformation somewhat farther. But persecuting laws still existed, and the ruling party seemed to have no objections to enforcing them, and though protestantism was established, the Baptists soon found that their ruin was still intended. In 1549, a sort of Inquisition was erected with the Archbishop of Canterbury at the head, who were instructed to examine and search after all Anabaptists, heretics &c. Two persons, it is certain out of many who were apprehended, were burnt. One was Joan Boucher, or Joan of Kent, a

woman of distinction who was compelled by her Bible and conscience to become a Baptist. Great exertions were made to save her but in vain. The famous John Rogers said to one (supposed to be Fox—author of the Book of Martyrs,) who entreated for her life, that burning alive was no cruel death but easy enough, to which Fox replied, “ Well perhaps it may so happen that you yourselves shall have your hands full of this mild burning.” It did so happen, and Rogers was the first who was burned under the reign of Queen Mary.

Without dwelling upon the circumstances of the Baptists during this period of suffering, it may be sufficient to say that, they were every where throughout the kingdom persecuted and distressed. In 1612 Edward Wightman was burnt at Litchfield. He was the last who suffered death by a direct course of law. It appears therefore, that upon the Baptists has been conferred the honor of leading the van and bringing up the rear of the noble army of English Martyrs.

We come now to notice the formation and progress of Baptist Churches as such. Ivimey, in his History, produces a passage from the writings of Dr. Some, which state^s that as early as 1589, “ there were several Anabaptist conventicles in London and other places. Some persons of these sentiments have been bred at our Universities.” These are supposed to have been General Baptist Churches, as they founded several before the Particular Baptists had any.

Crosby, who wrote a History of the English Bap-

tists, gives this account of the establishment of (Particular) Baptist Churches: "In the year 1633 the Baptists who had hitherto been intermixed with other Protestant dissenters began to separate themselves and form distinct societies of their own." Concerning the first of these, he says upon the authority of William Kiffin; there was a congregation of the Independent persuasion in London gathered in 1616. In this society there were several who were convinced that baptism should not be administered to infants, and desired to be dismissed to form a distinct congregation. This permission was granted, and the church constituted Sept. 12, 1633. As they looked upon the baptism they had received as invalid, most or all of them were baptized upon a profession of their faith. Their minister was John Spilsburg. In the year 1638 William Kiffin, Thomas Wilson, and others, were dismissed to this church. In 1639 another congregation was formed.

As our brethren in this country were constantly reproached from both pulpit and press, they put forth a confession of their faith for the purpose of self vindication. It was published about ten years after the first churches were founded, and signed in the name of seven congregations in London. It was put into the hands of many members of Parliament, and some of their greatest adversaries were constrained to acknowledge its excellence, excepting only the articles on infant baptism.

In 1646, the churches had increased to forty-six in

and about London. The Anabaptists, said Robert Baille in this year, in a work entitled, "Anabaptism the true fountain of error," have lifted up their heads and increased their number above all the sects in the land.

In 1689, under the government of William, Prince of Orange, when the Toleration Act was passed, we find delegates from upwards of one hundred churches in England and Wales, met in London. These were not however all in the Kingdom at that time ; to them must be added a large number of General Baptist Churches, and some who for particular reasons did not unite in this great association.

From a list of the churches made out about the year 1768, their number then was 217. Dr. Rippin published a list in 1790 which makes the number three hundred and twelve, and eight years after another, giving three hundred and sixty-one. In 1832 the number of churches was nine hundred and twenty-six. From the Report of the English Baptist Union which met in June 1835, we learn that there were then in England and Wales, eight hundred and two associated and five hundred unassociated churches. Their affairs seem prosperous, and their charities are truly extensive. The report just referred to, presents the brethren in the pleasing attitude of sustaining their Literary and Religious institutions at an expense of nearly two hundred and fifty thousand dollars.

The association of General Baptists which met in 1834, comprised one hundred and thirteen churches,

and eleven thousand seven hundred and sixty-three members. Arrangements were made for the establishment of a minister's fund, a register of their trust deeds, the management of the General Baptist Repository, and for the republication of the select works of Rev. Dan. Taylor. They reported favorably of the state of the Academy at Wisebeach, approved of the objects and principles of the Temperance Society, and resolved to correspond with the Conference of their brethren in America.

We will now present some short accounts of the sufferings of our Baptist brethren in England since the time their first Churches were founded. Under the government of the bigoted Archbishop Laud they particularly, with dissenters in general, experienced a scene of continual vexation. About 1638 many ministers were imprisoned; one Baptist by the name of Brewer for fourteen years. Subsequently their meetings were frequently disturbed and broken up, and many ministers fined and imprisoned.

Slandorous publications appeared against them; one by the famous Richard Baxter, whose name is entitled to high respect, and who was afterwards himself violently persecuted, contained the most astonishing accusations against the dangerous and indecorous dippers. "My sixth argument," said he, "shall be against their manner of baptizing, that is by dipping over head. The ordinary practice (of dipping,) and in cold water, as necessary, is a plain breach of the sixth commandment, therefore it is no ordinance

of God, but a heinous sin. And as Mr. Cradock shows in his book of gospel liberty, the magistrate ought to restrain it to save the lives of his subjects. Apoplexies, lethargies, palsies, and all other comatous diseases would be promoted by it. So would cephalalgies, hemicranies, phthises, debility of the stomach, crudities, and almost all fevers, dysenteries, diarrhæas, cholics, iliac passions, convulsions, spasms, tremors and so on. In a word, it is good for nothing, but to despatch men out of the world that are burdensome, and to ranken church-yards. If those who would make it men's religion to murder themselves, and urge it upon their consciences as a duty, are not to be suffered in a Commonwealth, then judge how these Anabaptists are to be suffered. If the minister must go into the water with the party, it will certainly tend to his death, though they may escape that go in but once,"* &c. &c.

"Poor man," says Mr. Booth, "he sees to be afflicted with a violent hydrophobia. For he cannot think of any person being immersed in cold water, but he starts, he is convulsed, he is ready to die with fear. Immersion, you must know, is like Pandora's box, and pregnant with a great part of those diseases

* An argument similar to this was used by Mr. McCalla, in his debate with Mr. Campbell on baptism. Mr. C. pointed to the bench of Moderators; one of the three was a Baptist, and another a Pedo baptist minister. The first had baptized several hundreds, but weighed nearly three hundred pounds, while the latter who perhaps had never immersed any, was a perfect contrast.

which Milton's Angel presented to the view of our first father. A compassionate regard therefore, to the lives of his fellow creatures, compels Mr. B. to solicit the aid of magistrates against this destructive plunging, and to cry out in the spirit of an exclamation once heard in the Jewish temple, Ye men of Israel help ! or Baptist ministers will depopulate your country. What a pity it is that, the celebrated history of cold bathing by Sir John Floyer, was not published half a century sooner. It might perhaps, have preserved this good man from a multitude of painful paroxysms occasioned by the thought of immersion in cold water."

In 1646 Samuel Oates, by whom many hundreds were baptized, was really indicted for the murder of Anne Martin, who died some weeks after her baptism; but though great exertions were made against him, the jury pronounced him not guilty. He was afterwards, dragged out of a house and thrown into a river, his persecutors boasting that they had thoroughly dipped him.

After the protectorate of Cromwell when the Baptists enjoyed a respite from trouble, Charles II. was restored to the throne in 1660. His promises were fair, but like those of many other kings, not sacredly observed. The first who suffered under his reign was the celebrated John Bunyan, author of the *Pilgrim's Progress*, &c. a popular Baptist preacher, though he followed his business as tinker. He was retained in prison at Bedford twelve years ; seven of which he

was kept so close that he could not look out of the door.

In 1670, a congregation of Baptists to the amount of five hundred, met for worship near Lewes, in Sussex. They were observed, information was lodged against them, and the minister and above forty hearers were convicted. The minister was fined £20, and the rest of the company five shillings each.

At the same time, a meeting was held in Bright-helmston, at the house of William Beard, who was fined £20. At Chillington, Nicholas Martin was convicted of having a meeting at his house, and fined to the same amount. In all these cases, property to the amount of double or treble that of the fine was seized.

At Dover, the Magistrates showed their zeal against the Baptists, committing to prison many who had been violently taken from their meeting-house. These hardships induced them to petition, but no relief was afforded. By virtue of a dormant statute of the reign of Elizabeth, Mr. Stephen Dagnal of Aylesbury, and eleven of his people, were sentenced to be hanged. Their goods were then seized and destroyed, but by the intercession of Mr. Kiffin, they were pardoned and set at liberty.

In Gloucestershire, the most eminent cavaliers, embittered persecutors, rode about armed with swords and pistols, ransacked their houses, and abused their families in a violent manner. In the county of Wilts, and diocese of Salisbury, Bishop Ward often disturbed

their meetings in person, and encouraged his clergy to follow his example. Informers attended their meetings in disguise and levied large sums of money on ministers and people.

The Church at Calne suffered much; having been often disturbed at their meeting-house, they sometimes met at Moses' Mill, and at others under a large white-thorn bush, about two miles from town. The bush has ever since been called Gospel bush; but only some small branches of it remain.

In Lincolnshire the Baptists were bitterly persecuted. Not less than one hundred of them were imprisoned. Many by heavy fines were impoverished, and others driven from home. Mr. Robert Shalder was long confined in prison, and soon after died, and was interred in the burying ground with his ancestors. The day on which he was buried, his grave was opened, the body taken out, and dragged to his former residence, and there left unburied.

We cannot pursue any farther, this painful recital of wrong and outrage, and suffering. We may just observe that, while the Baptists suffered the greatest opposition and cruelty, other dissenters had a share of trial, and that all parties took gladly the spoiling of their goods, and went cheerfully to prison and to death for the sake of Christ.

We cannot leave this interesting country, without introducing to a more general acquaintance than has been enjoyed, a few of the most distinguished characters among the Baptists.

Soon after the Particular Baptists had founded separate churches Mr. Hansard Knollis, a graduate of Cambridge formed one in London, and presided over it upwards of fifty years. About the same period Mr. Francis Cornwell M. A. of Emanuel College embraced Baptist sentiments and became pastor of a church at Marden in Kent. Before this Mr. Benjamin Coxe, a bishop's son, and a graduate of one of the Universities, had joined the Baptists, by which he lost all the preferments he might have enjoyed.

Henry Denne, Christopher Blackwood, Daniel Dyke, Francis Bampffield and others were distinguished for their learning and usefulness in the reign of Charles the First.

Of John Tombes B. D. even his enemies speak in terms of high commendation. Dr. Wall says "of the professed Anti pedo baptists, Mr. Tombes was a man of the best parts in our nation, and perhaps in any other."

Henry Jesse was for several years pastor of the first Independent Church, but being convinced of the error of infant baptism, was baptized in 1645, and was a very useful minister in London for many years. He began, and almost completed a new translation of the Bible.

Charles Maria Duveil a man of great reputation was a Jew. He united first with the Catholic, afterwards with the Episcopal, and finally with the Baptist Church in Grace church Street, London, of which he was Pastor. He was supported by many of the

dignified clergy even after his change of sentiments ; among whom were Drs. Stillingfleet, and Tillotson. He published expositions of Mark and Luke, of the Acts and the minor prophets.

John Gosnold, pastor of a church in London, was eminently learned, and a very popular preacher. He was esteemed and valued by men of note in the established Church. Dr. Tillotson was frequently his hearer.

William Kiffin was distinguished as a minister, and also at the courts of Charles II. and James his successor. It was currently reported that when Charles wanted money he sent to Mr. Kiffin to borrow forty thousand pounds ; that he pleaded in excuse he had not so much, but that if ten thousand would be of any service he would present it to his Majesty ; which was accepted and Mr. K. afterwards said, he had saved thirty thousand pounds. He had great influence at court, and rendered essential service to his persecuted brethren. He was nominated for one of the Aldermen of London, by James II. Though an honor he by no means desired, he was constrained to accept it. Crosby says that four other Baptists were made aldermen at the same time.

The famous Benjamin Keach, was the author of the Scripture Metaphors, and other valuable works. In 1664 he was prosecuted and sentenced to the pillory. He was the author of eighteen practical works, sixteen polemical, and nine poetical, besides a num-

ber of prefaces and recommendations for the works of others.

Dr. Gill was afterwards pastor of the same church. He was the author of more than sixty different works. Dr. Kippin assures us that had his writings been uniformly printed in the size of the Exposition of the Old and New Testament, they would have made the astonishing total of ten thousand folio pages of divinity. The title of Dr. Voluminous was given him by Mr. Shrubsole.

Besides those named, there were among the skilful defenders of the Baptists in England, Piggott, the Stennetts, the Wallins, the Wilsons, Evans, Brine, Day, Beddome, Francis, Ryland and Gifford.

Benedict says " but few of the American Baptists know that John Canne, author of the marginal references in the Bible, Dr. Ash, author of a Dictionary and other classical works, Thomas Wilcox, author of an excellent piece entitled A drop of Honey from the Rock Christ, and Winterbottom, author of the View of America were of their sentiments. Miss Steele, the author of those excellent hymns in our collections,* was the daughter of a Baptist minister in the county of Hampshire."

* Many of them are copied into other collections, as also some written by Beddome, Francis and Stennett and by Rippon himself. The well known hymns commencing with " Come thou fount of every blessing," " Come humble sinner in whose breast," and " On Jordan's stormy banks I stand," were composed by Baptists.

To those named we may add, Pearce, Fuller, Carey, Jones, Hall, Foster the Essayist, and Hughes the originater of the British and Foreign Bible Society, and Rippon.* There are at present in England many ministers and others of the Baptist denomination, who have acquired considerable celebrity.

A correspondent of the Editor of the American Baptist, speaking of Bristol says, "Here, for many years, the excellent Ryland labored as the Christian pastor and faithful tutor; here, at his death, came Robert Hall, who so happily demonstrated to the world, that genius, though accustomed to drink Castalian dews need not shrink from a Baptism in Jordan; and here still lives another Baptist, the venerable Essayist, the glory of the land—John Foster."

The same writer says of the successor of Robert Hall, (Mr. Somers,) "he is known as one of the best preachers in England." He speaks also in terms of high commendation of Mr. Roberts, pastor of the church in King street, and favorably of Dr. Crisp, President of the Baptist College.

In the seventeenth century, several public disputes were held by appointment between the Baptists and Pedo baptists on the subject of baptism. Mr. Tombes, Dr. Russell and Mr. Jeremiah Ives, were famous disputants on the Baptist side, and Dr. Featley, Mr. Baxter, Mr. Chandler, and others for the Pedo baptists.

* Recent accounts from England mention the death of Dr. Rippon, and Dr. Newman, President of the Baptist College, Stepney.

There is a pleasant anecdote related of Mr. Ives, which we transcribe from Benedict. He became so noted, that Charles II. sent for him to dispute with a Romish Priest. The debate was held in the presence of the King and many others; Ives habited as a clergyman. "Ives pressed the priest closely, showing that whatever antiquity they pretended to, their doctrine and practices could by no means be proved apostolical, since they are not to be found in any writings which remain of the Apostolic age. The priest after much wrangling, in the end replied; "That this argument of Mr. Ives' was of as much force against infant baptism, as against the doctrines and ceremonies of the Church of Rome." To this Mr. Ives answered, "that he readily granted what he said to be true." The priest upon this broke up the dispute, saying that he had been cheated, and that he would proceed no further, for he came to dispute with a clergyman of the established church, and it was now evident that this was was an Anabaptist preacher. This behaviour of the priest afforded his majesty and all present not a little diversion."

There was another dispute held, between a Baptist and a minister of the established church. The latter insisted that the debate should be in Latin, but the Baptist in English, that the audience might be edified. The clergyman still persisted, and laid down his arguments in Latin. Fortunately the Baptist was an Irishman, and answered in Irish. Surprised at the learning of his antagonist, the priest confessed that he

did not understand Greek, and therefore desired him to reply in Latin. "Well" said the Baptist, "seeing you *cannot* dispute in *Greek*, I will not in *Latin*, let us therefore dispute in English, and leave the company to judge." The clergyman still plead for an unknown tongue and the debate was frustrated.

Some differences of opinion have also existed among the Baptists themselves. Laying on of hands, singing in public worship, and the terms of communion, have all been subjects of controversy. The first is not generally practised, the second prevails, perhaps universally, and on the last there is still a difference in opinion and practice. The withering effects of what is termed open communion, have been plainly seen by many and the contrary practice is gaining ground, and we doubt not will soon become universal.

The Baptists in England commenced at an early period, the promotion of learning among the ministers, and have now several academies under their control and supervision. That at Bristol has obtained considerable celebrity. Its foundation appears to have been laid in 1689. The incipency of its constant usefulness and present greatness, may be said to have existed in its very first student, Richard Sampson, who was much esteemed by Sir Isaac Newton. So strong was his memory that one day when the conversation turned upon depriving good men of their bibles, Sir Isaac said, "they cannot possibly

deprive Mr. Sampson of his, for he has it all treasured up within him."

Besides these institutions the English Baptists have "the Baptist Fund" for the purposes of assisting poor churches, educating pious young men, and of furnishing ministers with books; the "Home Missionary Society" which employs about one hundred agents in publishing the gospel; the "Continental Society" whose object is primarily to win souls to Christ; the "Baptist Irish Society," intended for the instruction of adults and children in the Scriptures; the "Foreign Missionary Society," and the "London Baptist Building Fund," designed to assist poor churches in erecting meeting houses. The cause of Sunday Schools meets with an efficient advocacy and support; in a word, our English brethren seem as if they do "expect great things," and they therefore "attempt great things." May the blessing of the Great Head of the Church rest upon them.

WALES.

WE learn that Britain received the gospel about sixty years after the ascension, and that many to avoid the persecutions of the Saxons retired into Wales, where they were visited by the bloody St. Austin, who requested them to receive the commandments of the Pope, and baptize their children. They are upon

the best grounds, believed to have been Baptists. They enjoyed tranquility for a short time, and religion flourished among and around them. Two large societies were formed, one at Bangor in the North, and one at Carleon in the South, which were broken up about the year 600 by the army of Saxons, sent by the sanguinary Austin for that purpose. For many centuries after, the history of Wales is involved in great obscurity. The Welsh brethren are inclined to believe that Baptist principles lived in this country through all the dark ages of popery, though those who maintained them did not remain in a congregated state. We know that Wales has been for a long time a nursery of Baptists, and that our churches, in this country have from it been supplied with many useful ministers.

The few particulars concerning the Welsh Baptists we will here present, are taken from their History by J. Davis, which work we recommend to those who feel interested in the subject.

We have nothing of importance to communicate respecting them from the year 63, to the year 180, when Faganus and Damicanus, natives of Wales, who had been converted and become ministers in Rome, were sent to assist their brethren in Wales. They were faithful men and remarkably successful in winning souls to Christ.

In the same year Lucius, the Welsh King, and the first monarch in the world who embraced the Christian religion, was baptized. Finding the means of

propagating the gospel very inadequate, he sent a most earnest request to Eleutherus for assistance, so that the Macedonian cry vibrated from the Welsh throne at Carludd, as well as the cabin at the foot of Caderidris, or Plimlimon.

About the year 300, the period of the tenth Pagan persecution, the Welsh suffered considerably. The number of persons, meeting-houses, and books that were burnt, was very great. Dioclesian gave orders to burn up every Christian, every meeting-house, and every scrap of written paper belonging to the Christians, and no doubt many valuable and interesting documents were then destroyed.

God has in a remarkable manner honored the Welsh nation. From among them he raised up a deliverer from persecution, Constantine the great. He was born in the Isle of Britain, his father was a Roman, his mother, a Welsh lady of the name of Ellen, the daughter of Coelgodebog, Earl of Gloucester. This lady was very pious, and filled the whole Roman Empire with her benevolent acts in support of religion.

Baptism by immersion, was the unanimous sentiment and practice of the Welsh nation from the time they embraced the Christian religion until after the year 600, when Austin came from Rome to convert the Saxons. Having succeeded in a great measure in England, he tried his experiments upon the Welsh, but was disappointed. At this period the Welsh were intelligent Christians. Their ministers agreed to meet Austin in an association held on the borders

of Herefordshire. He was to make these proposals, the first was infant baptism; but was immediately answered by the Welsh that they would keep the ordinances as they had received them from the Apostolic age. Upon hearing this Austin became enraged, and persuaded the Saxons to murder 1,200 of the Welsh Ministers and delegates. Many more were afterwards put to death because they would not adopt infant baptism, but the leading men being now dead, King Cadwalader and the majority of the people submitted to popery.

“The vale of Carleon, says Davis, is our valley of Piedmont, where the ordinances of the gospel have been administered to this day, in their primitive mode, without being adulterated by the corrupt Church of Rome. No wonder that Penry, Wroth and Erbury, commonly called the first reformers of the Baptists in Wales, should have so many followers at once, when we consider that the field of their labors was the vale of Carleon and its vicinity. Had they never bowed the knee to the Baal of Rome, it is probable we should never have heard of their names; but as they were great men, and left the establishment and joined the poor Baptists, their names are handed down to posterity by both friends and foes.

The vale of Olchon, also, is situated between mountains and almost inaccessible. How many hundred years it had been inhabited by Baptists before Erbury visited it, we cannot tell. It is a fact that cannot be controverted, that there were Baptists here at the com-

mencement of the Reformation. Whence came these Baptists? At the time of the Reformation in the reign of Charles I. they had a minister named Howell Vaughan, differing from Erbury and others, who had not reformed to the extent considered necessary by the Olchon Baptists. This was not however to be wondered at, as they had dissented from the Church of England and probably retained some of the errors, while the mountain Baptists had never belonged to the establishment. The reformers were for mixed communion, but the Olchon brethren received no such practice. In short these were plain, strict, Apostolical Baptists, who would have order and not confusion, with the Word of God for their only rule. They were truly a separate people, maintaining the order of the New Testament, from the year 63 to the present time.

Wales has produced a number of great men, whose history we would gladly give did our limits permit, but as they do not, we again refer our readers to the History of the Welsh Baptists, and merely name a few. Walter Brute was cotemporary with Wickliff, shortly after, David Black and Dr. John Kent, distinguished themselves as steady and successful reformers. In the year 1586 John ab Henry, an Episcopalian minister of liberal education, dissented from the church and became an eminent Baptist. In 1620 Erbury and Wroth dissented from the establishment. Vavasor Powell left the Church in 1636, and became one of the most zealous and useful preachers among the Baptists. Many others at various periods of time

followed the example of these worthies, and chose to suffer affliction with the Baptists for Christ's sake.

Persecutions of the most cruel kind have been borne at different times by our Welsh brethren with christian fortitude and patience. They are now entitled to the privileges of dissenters, and are enjoying much prosperity. The Churches are following under able and zealous ministers. The number of Churches and members will be given in our summary.

IRELAND.

This catholic country has never contained many Baptists, though a few respectable churches have existed in it for nearly two hundred years. The first were founded probably, about the year 1650, as it appears by a letter from Ireland in 1653, there were then ten churches. The Baptists appear to have flourished during the existence of the Commonwealth, but, on the restoration of the persecuting Charles II. were exceedingly troubled and reduced. They are at present in circumstances of promised prosperity. The Baptist Irish Society in England will no doubt accomplish much. Rev. Stephen Davis agent of the Society visited this country in 1833 and obtained considerable aid towards its funds. Nearly ten thousand children, and seven or eight hundred adults, are taught the word of life by about fifty readers employed wholly,

or on the Lord's day alone. Six English ministers superintend the operations and preach the gospel in extensive districts.

Ireland has produced a number of great men. It gave birth to a famous Baptist, the champion of non conformity, Thomas Delaune, who spoke what has been styled, an "immortal plea for the non conformists."

SCOTLAND.

It was long thought that there was no Society of Baptists in Scotland before the year 1765, but this was a mistake, as was ascertained by the discovery of a book, entitled "A Confession of the several congregations or churches of Christ in London, which are commonly (though unjustly) called Anabaptists, published for the vindication of the truth &c. Printed at Leith 1653." To this there is a preface by some Baptists at Leith and Edinburgh, declaring their agreement in faith and order with the Churches in London. Of whom this church was composed or its members is not known. It has been supposed to exist until the restoration, when it was dispersed; but be that as it may, there is no trace of any Baptist church for more than one hundred years from that period.

It was not till 1765 that the Baptists made a public

appearance in that country, though their first use may be traced to a little earlier period. In 1763 Robert Carmichael and Archibald M'Lean, conversing together upon the subject of infant baptism, for which they were at a loss to find scriptural grounds, agreed to consult the scriptures and communicate to each other the result. As is very frequently the case, both were led to renounce the sentiment. The first had been pastor of an Independent Society in Edinburg, but with seven others had separated from that society before he became a Baptist. To receive baptism in a regular way, Mr. Carmichael went to London, and was baptized by Dr. Gill, and returning to Edinburg administered that ordinance to five of the seven persons mentioned before, among whom was Robert Walker, a surgeon. Mr. M'Lean was not baptized for some weeks after. While at Edinburg he was solicited to write an answer to Mr. Glass' dissertation on Infant Baptism, which he did in the spring following. A publication of this nature being new in Scotland, awakened serious attention to the subject, Mr. M'Lean removed shortly after from Glasgow to Edinburg, and was chosen Colleague to Mr. Carmichael. Soon after this the church increased considerably. In 1769 Mr. C. left Edinburg and settled at Dundee. About the same time, Dr. Walker was chosen joint elder with Mr. M'Lean at Edinburg. In the same year, several persons came from Glasgow and were baptized. In 1770 a small society arose at Montrose. From this time Baptist sentiments extended and societies were formed in different places.

In Scotland many Pedo baptist ministers have espoused the Baptist cause, so that the interest of the denomination has become more prosperous. The converts have been more from the Independent connexion than the fast bound Kirk. Among those who have embraced Baptist sentiments, are men of distinction for talents and wealth, and whose influence is very sensibly felt.

The Independents and Baptists are nearly related. Their views of Church government are alike ; in doctrine they generally agree, and it is only for an Independent to go into the water and he becomes a Baptist at once. The Churches of the Independents have always been nurseries for the Baptists. We may therefore confidently anticipate a still greater prevalence of our principles in the Scottish realm, and at no very remote period a very general adoption.

We have thus glanced at the Baptists in foreign countries, and have found their history full of interest. We regret that more extensive information is not afforded us, and also that more of that in our possession could not be given in this work. We sincerely hope that the Baptists will endeavor to become more generally acquainted with the rise and progress of the denomination in other countries as well as our own, and if this little work will in any degree tend to such a result, the author will have accomplished one particular object in presenting it to his brethren.

CHAPTER IV.

THE discovery and settlement of America, with its continuous history are most deeply interesting subjects, and especially so in respect to their religious aspect. We are of those who believe that it is the religion of a country which gives to its history, either its glory or shame. This will be illustrated in our "glance at the Baptists" in this country, identified as their history is with the most important events in the records of the nation in its early days. Suffice it here to say that the name of Roger Williams, and that of his persecutors, form a striking contrast of glory and reproach, the principles of one being the admiration, and those of the others, the abhorrence of all. Nor let the reader be surprised if we here assert that, upon the prevalence of pure Baptist principles depends the stability and glory of our government. When we come to treat upon those principles we believe we will make good the assertion.

A GENERAL VIEW OF THE AMERICAN BAPTISTS.

The discoverer of America was Christopher Columbus, a Native of Genoa, engaged in the service of Spain. It was in October 1492, that the "new world" burst upon the delighted vision of this bold adventurer, and brought him in humble prostration before his God to express his gratitude for the long sought favor.

The success of Columbus inspired the Spanish, French and English with a strong desire, to promote discoveries, and extend their dominions. The views of the Spanish seem to have been principally confined to the rich mines of South America. Various expeditions were fitted out by each nation, attended in some cases with disastrous results to the parties themselves, though perhaps in all with profit to the governments by which they were supported. Temporary settlements only were effected until 1608, when that of the French in Canada became permanent. The first permanent settlement of the English, was in Virginia by Lord De la War in 1610, from which period we proceed to our subject.

Most of the original settlers of America were men who sought temporal advantages merely, while there were some in process of time swayed by religious motives. A large portion had been residents of Eng-

land, and were for the most part attached to the Episcopal Church, yet among them were dissenters of different names. A few Baptists no doubt came into the country soon after settlements were made, although as we shall see, there were no organized church until 1639.

Establishments of religion were founded at the first in some of the colonies, but none carried their acts of intolerance to any extent except those of Virginia, Massachusetts and Connecticut. The Episcopal church was established in the Carolinas, but had not the spirit or power of carrying persecution to any great extent. Mr. Benedict says he is "inclined to think that, Episcopacy was for a time the established religion of New York, as a Mr. Wichenden of Providence Rhode Island was imprisoned there four months for preaching sometime before 1669; and in the year 1728 the Baptist meeting-house then newly built, was licensed and entered as the toleration act required. These things scent of Babylon, and indicate an ecclesiastical establishment."

Maryland was founded by Roman Catholics, who were there always tolerant and mild. Rhode Island has from first to last maintained liberty of conscience in the strictest sense, without any qualification. *

* Without particularly intending it, I have placed these states in close connection, and in doing so I am reminded of the contention that has existed in regard to their claims to the honor of first establishing religious liberty. I am also reminded of an incident involving this dispute in which

Pennsylvania was founded by Friends, (or Quakers,) who like the Baptists of Rhode Island were opposed to any establishment of religion by law. New Hampshire and Vermont, have done but little in the business of persecution, the New States have done nothing in this unrighteous labor.

In Massachusetts and Connecticut, ecclesiastical establishments were more firmly planted than in any other portion of our country, as will be seen in the history of our brethren in these states. In Virginia persecution raged at times with violence, but it seems to have been carried on chiefly by unprincipled professors whose main object was the disturbance of religious meetings.

The capital mistake of the Congregationalists, of New England, consisted in regarding the laws of

I bore a part. The assertion was publicly made by me whilst residing in Harrisburg, that Roger Williams was the first Legislator who proclaimed the doctrine of liberty of conscience in matters of religion. Some Catholics were on that evening observed in our place of worship. Early next morning I received a note from a distinguished Priest then in town, requesting an interview, and permission to see my library, to ascertain my authority for the assertion, as he had said on the afternoon of the Sabbath that the Catholics of Maryland had set the example of religious toleration. I referred to Goodrich, he to Grimshaw. In short the controversy between us was altogether upon the meaning of the terms, liberty and toleration. The dates of the charters were not matters of dispute, that of Maryland being unquestionably a few years earlier than that of Rhode Island. This subject will be noticed in the Biography of R. Williams, in this work.

Moses as their rule and blending the Jewish and Christian dispensation together. From this source in fact, have arisen all the evils which have agitated and distracted the Christian world, and stained its annals with blood.

While the fathers of New England were certainly men of understanding, some of their Legislative acts and ecclesiastical proceedings were extremely absurd and ridiculous. In 1638, the Massachusetts assembly passed a law that, "Whosoever shall stand excommunicated for the space of six months, without laboring what in him or her lieth to be restored, such shall be presented to the Court of Assistants, and then proceeded with by fine, imprisonment, banishment, or further for the good behavior, as their contempt and obstinacy upon full hearing shall deserve."

In 1656, a great dispute arose upon the question of the baptism of children whose parents were not immediate members of the church. Twenty one questions were sent by the Connecticut people to those of Massachusetts respecting it; an ecclesiastical assembly was called which sat fifteen days, to deliberate upon this very weighty matter. The dispute not settled by them, existed for some years and divided some churches. One party contended that, if such parents would own the Covenant their parents made for them when they were *initiated into the church*, they should have the privilege of getting their children baptized. In this way originated what is called the *half way covenant*. While the dispute was carried on,

some found a way to remove the difficulty by having the children baptized on their grand parents' account; but in such case others said they must take charge of their education. These were frivolous controversies arising not from want of ability in those concerned, but from the absurdity of the principles they had adopted.

Ministers in New England were at first voluntarily supported, but in 1638 a law was made, compelling their support by assessment and distress to be levied by the proper officers. This was the beginning of the iniquitous policy which caused the Baptists so much vexation and suffering.

The first Church of the Baptist denomination in America was founded by the illustrious Roger Williams, at Providence, R. I. in 1639; the second, at Newport in 1644, by Dr. John Clarke, the third in the same town in 1656, the fourth in Swansea, Massachusetts in 1663 by John Miles, and the First Boston in 1665, founded by Thomas Gould, was the fifth. In forty years from the last date there were twelve others constituted, making in almost a hundred years after the settlement of America, only seventeen Baptist churches to be found in it.

Mr. Benedict commences the same epoch or general division of his history in 1707, the date of the constitution of the last of the twelve churches mentioned above. In this year the Philadelphia Association was founded with five churches; it is the oldest in the United States. Its history would furnish mat-

ter of interest sufficient for a large volume. From 1707 till 1740, about twenty new Churches were raised up in different parts of the United States.

In 1740 a powerful work of grace began in New England, and prevailed also in some other parts, under the ministry of the famous Whitefield, and called by way of derision the New Light Stir. The work began among the Pedo baptists, and where they opposed it, separation ensued. The separates as they were termed, took the Bible for their guide and of course Baptist principles advanced. Pedo baptists were seen persecuting their brethren for being too religious. The Clergy of Connecticut detirmined that the New Light Stir was not according to law, and therefore stimulated their rulers to attempt its regulation by law.

As before observed, the New Light doctrines tended to Baptist principles, and those who followed them were led to embrace believer's Baptism. Many Baptist Churches arose out of the separate societies, and the late venerable Backus,* Hastings, and a number of other Baptist Ministers were at first of their connexion.

Towards the conclusion of the revolution extensive revivals of religion were enjoyed in different parts of the country, and the Baptists increased. According

* Mr. Backus wrote a history of the Baptists. Bancroft in his history of the United States says of him " he deserves more reputation than he has had. "

to Backus, there were in 1780 not less than two thousand persons baptized in the New England states alone. In ten years, beginning with 1780 and ending with 1789, there were over two hundred churches organized in the United States.

In 1780 John Asplund published his first Register. He had travelled in eighteen months, about seven thousand miles, chiefly on foot, to collect materials for the work, from which we learn that there were then in the States and Territories, eight hundred and sixty-eight churches, one thousand one hundred and thirty-two ministers, and sixty-four thousand nine hundred and seventy-five members. In 1794 he published a second Register, by which it appears that the number of churches had considerably increased.

Since the termination of the War, not many of our brethren have suffered for their religious opinions. In Connecticut and Massachusetts however, they have since been subjected to the mortifying requisition of furnishing certificates of membership to exempt them from taxation and distress. The law of Massachusetts was made in 1811.

Out of the New Light Stir arose many churches, which adopted open communion, but very few of these remain; some were torn to pieces by the embarrassing policy, and others commune with baptized believers only.

Baptist views of the ordinance of baptism have spread rapidly in the United States, within twenty years, and many of other denominations have conde-

ascended, or been obliged to go into the water with those who would not be satisfied with any thing short of immersion. But within a few years we have been subjected to painful divisions, especially in the western states by the sentiments of Alexander Campbell. He is a resident of Brooke County, Virginia, a man of fine talents and education and of pleasing address, and has on these accounts insinuated himself into the esteem of many of the churches and spread over them his plausible errors. The errors with which he is charged are, an undue stress upon baptism, and a denial of the necessity of the spirit in regeneration and faith; in fact, he has come out with denunciations of the Baptist community so sweeping as to reach nearly all their sentiments, and to make them appear if not wholly wrong, altogether deficient. But the Baptists have endured so many trials, that they need only to stand upright in their confidence in their Master and go on to prosper.

On the whole it appears, that the ordinances of the Lord's appointment are returning to their original purity. Many have laid aside infant sprinkling as a useless ceremony and tacitly acknowledge believers as the only proper subjects of baptism, and that immersion is the scriptural mode, who have not espoused the Baptist cause, and many of both ministers and members of all the Pedo baptist churches are every year uniting openly with us.

Benedict's History was brought up to about the close of the year 1812, when the number of Baptists

in the United States, had swelled to about one hundred and ninety thousand; with nearly two thousand five hundred churches. According to Allen's Register, the number in 1832 was three hundred and eleven associations, five thousand five hundred and thirteen churches, forty-two thousand five hundred and seventeen baptized, four hundred nine thousand six hundred and fifty-eight total of members. The returns for 1835 will be given at the end of this volume.

The various benevolent institutions of religion and morality, have always to some extent enjoyed the patronage of the American Baptists. They are now more generally and more heartily than ever engaged in works of faith and labors of love. They have as far as possible, co-operated with their Pedo baptist brethren, and the funds of the several Unions have realized a handsome enlargement by their contributions; but whilst we hope they will continue to do good wherever they can, it seems now necessary that their great number and vast resources, constitute circumstances which make a loud appeal in favor of directing the energies of the denomination to its own immediate interests. The great number of Sunday Schools, the recent decision of the American Bible Society not to aid in the circulation of our translations in heathen lands, together with our enlarged and enlarging Missionary operations, and the call for books made by the members of the churches and their numerous adherents, seem not only to justify, but de-

mand our decisive and unanimous action, and it is hoped that this year will not pass away without it.

CHAPTER V.

THIS Chapter will be devoted to a more particular account of the Baptists in each state. It must however be very short, or our limits will be far exceeded. Nova Scotia, New Brunswick, and Canada, (though belonging to the British Crown) as their religious history is interwoven with that of the states, will be noticed with them.

NOVA SCOTIA AND NEW BRUNSWICK.

At the close of the French war, many families emigrated from New England to these provinces. Among these emigrants were some Baptists, and from that period there have been some of the denomination found in them.

The first church was formed in Massachusetts, April, 1763 of thirteen persons, who went in a body

to Sackville, New Brunswick, where they remained about eight years, during which time the church increased to about sixty members. The original founders returned in 1771 to Massachusetts, and soon after the church was dissolved. Another was however raised up in 1800.

In 1776 and a few succeeding years, there were extensive revivals of religion in Nova Scotia promoted chiefly by Henry Allen, a Congregationalist. By his zealous labors with those of his associates, many Congregationalist Churches were formed; many, if not most of them have given place to Baptist Churches. Mixed communion was long practiced, but a reformation has been effected in this matter, and after a trial of the *liberal plan* the churches have adopted restricted communion.

The Baptist interest is now in a flourishing condition, as will appear from the following sketch. In 1811 there were in the two provinces one association, nineteen churches, thirteen ministers, and one thousand two hundred and thirty members. From Allen's Register, Summary view we learn that in 1832 * there were two associations, seventy-five churches, forty-six ministers, and five thousand one hundred and ninety members. The brethren support a Missionary Magazine, and are united happily in Christian enterprise. The Nova Scotia association had at one

* The New Brunswick associational returns were for 1831. If received in time the returns from both will be given at the close of this volume.

time constituted itself, a " Society for the promotion of Domestic Missions," but has more recently resolved itself into a Society for advancing both Domestic and Foreign Missions, under a new Constitution.

MAINE.

A small church was formed on Piscataqua river, in the South West part of the district in 1682, which by the persecutions of its enemies and the removal of its members to other places, was soon broken up. We know no more of the Baptists here after this, until about 1767 when there was a revival of religion in Berwick, and a considerable number were baptized and formed into a church. The next church constituted was at Gorham. In 1784 and 1785 the principles of the Baptists spread through the District, and a number of churches were formed. In 1812 according to Benedict there were three associations, more than one hundred and twenty churches, and upwards of six thousand members. In 1832 the numbers had reached, nine associations, two hundred and twenty-two churches and fifteen thousand members.

In 1805, Mr. Merrill pastor of a Congregational church in Sedgwick embraced the doctrine of believer's baptism, and preached seven sermons in defence of it, which have passed through many editions and obtained extensive circulation. Mr. M. and wife and

others of his church, to the number of sixty-six were buried in baptism, May 13, 1805. Nineteen more were baptized the next day, and the Congregational church continued to repair to the water until about one hundred and twenty submitted to the ordinance. Unusual sensations were thereby produced: many wondered and reproached, and a spirited controversy was carried on for some time.

The church at Portland was originated in a manner somewhat singular. In 1796 five or six persons were hopefully converted, and became zealously engaged in religious pursuits. Not satisfied with the preaching they usually attended they went over to Cape Elizabeth, where they were comforted by the ministry of Mr. Clarke, a Congregationalist. Mr. Clarke soon after died and Mr. Titcomb, (one of the inquirers,) opened his house for meetings. Here they read sermons, prayed and sung. They next proceeded to read the scriptures only, and expound them as they were able. They had no thoughts of becoming baptists, nor was the subject of baptism any part of their study. But the Bible made them baptists. This church in 1882 contained two hundred and seventy members.

The brethren in Maine are united in a State Convention, and pretty generally support the institutions of the times, and are now enjoying extensive revivals of religion.

NEW HAMPSHIRE.

The first church in this state was gathered in 1755, and existed alone until 1770, from which time till 1779 nine others arose. They then began to multiply, so that nine more were constituted in 1780.

This increase aroused the resentment of some of the neighboring clergy to such a degree, that a letter from one of them appeared the next year in one of the Boston papers, containing the following clause ; " Alas ! the consequence of the prevalence of this sect ! They cause divisions every where. In the state of New Hampshire where there are many new towns and infant settlements, if this sect gets footing among them they hinder and are likely to hinder, their settling and supporting learned, pious, and orthodox ministers ; and the poor inhabitants of those towns must live who knows how long ! without the ministry of the gospel and gospel ordinances." This slanderous epistle was harmless, and Baptist sentiments continued to prevail so that by the year 1795, there were within the bounds of the state, forty-one churches with two thousand five hundred and sixty-two communicants. In 1832, there were ninety churches, and six thousand five hundred members.

The Baptists never suffered much religious oppression in this state, nor were they harrassed with min-

isterial taxes, though in a few instances they have been obliged to lodge certificates or make some formal declaration of their faith to avoid parish rates. At present they enjoy all they have ever asked, that is, *to be let alone.*

VERMONT.

In 1768 a Baptist church was gathered in Shaftsbury, and in 1773 another at Pownal. In the former place there was a second church formed in 1780, a third in 1781, and a fourth in 1788 which have enjoyed the greatest prosperity. In one season of refreshment about one hundred and fifty persons were baptized.

The church at Pownal prospered greatly under the ministry of a Mr. Caleb Nichols, who commenced his ministry with them in 1788. He finished his course in 1804.

The associations and churches in this state, have been at different times engaged in discussing the subject of Masonry. In 1803 the Saratoga association made a report by a committee on the question of tolerating members who united with Masonic Societies, the purport of which was that, as brethren did not pretend they were bound in conscience by any rule in the word of God to form any such connections, when they knew it caused grief in some, they gave

sufficient reason for others to conclude that they did not follow after the things that make for peace &c. and of course if they persisted in such a course they ought to be rejected from fellowship. Yet they did not wish to have their correspondence with sister associations interrupted ; at the same time they flattered themselves with the hope that no delegates would be sent to them who maintained a connection with Masonic Lodges.

There were until 1807, some statutes of a religious nature in the government of this state, which embarrassed the Baptists in a few instances. Through the exertions of Aaron Leland and Ezra Butler, both Baptist ministers, the former Speaker of the lower house, and the latter an active member of the Senate, a law was passed in that year giving religious freedom to all.

By Benedict's table it appears there were in 1812, one hundred and twenty-four churches with nine thousand two hundred members. In 1832, there were one hundred and twenty-five churches and ten thousand five hundred and twenty-five members.

This small increase arises from the fact that the Baptists in Vermont did nothing for themselves for some years prior to 1831, and were losing ground. They then put forth more exertion, and in one year there were not less than two thousand persons baptized. A minister there says, "We are now going up to possess the interesting portions of land hitherto

unoccupied by our people." Much of this efficiency is owing to the circulation of a religious paper among them, entitled the "Vermont Telegraph."

MASSACHUSETTS.

From the first settlement of this state, there appears to have been some Baptists (or persons tinctured with Anabaptistical errors as the phraseology of those times runs) residing in it. It was asserted by Doctor Mather, that "some of the first planters in New England were Baptists." Roger Williams was not a Baptist practically while in this state, but he here began his *heretical* career. It was feared at Plymouth, "that he would run the same course of rigid separation and Anabaptistry which Mr. John Smith, of Amsterdam had done." After he went to Salem it is said that, "in one year's time he filled that place with principles of rigid separation tending to Anabaptism."

It has always been found that the principles of the reformation when carried to their legitimate consequences, will endanger infant baptism. "Bishop Sanderson says, that Archbishop Whitgift, and the learned Hooker, men of great judgment, and famous in their times, did long since foresee and declare their fear that if ever Puritanism should prevail among us, it would soon draw in Anabaptism after it." The

Archbishop and Mr. Hooker were right in their conjectures, and the first settlers of New England were aware of it, and therefore took all the care they could to arrest the progress of such a heresy, and though the means they adopted were highly censurable, they were attended with too much success. It was a long time before the Baptists could gain much ground, though it is probable they would have succeeded sooner here, had not Rhode Island offered them a resting place so congenial with their views and feelings.

There was an attempt made, it seems, to form a Baptist Church at Weymouth in 1639, which was frustrated. The principal promoters were all arraigned before the court and fined. The court, having dispersed these heretics, "thought fit to set apart a day of humiliation, to seek the face of God," &c.

In 1640, Mr. Charles Chauncey came over to this country; he was an advocate for dipping, but regarded infants as proper subjects of baptism. He was esteemed a great scholar and a godly man. This man gave the good people much trouble; they feared he might annihilate their practice of baptism, and therefore threw in his way such obstacles as would occasion him trouble. They proposed that the minister with whom he was to be associated, should do all the sprinkling, so that he might not be obliged to administer the rite only in his own way; but with this proposal he would not agree. He removed from

Plymouth to Scituate, where he was settled many years.

In the same year, a lady of considerable distinction, called by Governor Winthrop the lady Moody, " was taken with the error of denying baptism to infants. She belonged to the church in Salem, and was dealt with by many of the elders and others, but persisting in her views and fearing serious consequences, she removed to Long Island. Many others of the same mind removed there also. A more particular account of the persecutions carried on against the Baptists in this state, is reserved for the Chapter devoted to the subject of persecution.

The first church formed in Massachusetts was at Swansea, by John Miles, who came from Wales, where he had founded a church in 1649, in a place of the same name. He continued pastor of the church until his death in 1683, and was esteemed an excellent and useful man.

Two years after this church was formed, the first in Boston was begun, and in 1685, there was one commenced at Dartmouth; but so slowly did the Baptist interest progress, that in a century after the church in Swansea was organized, there were but eighteen churches in the state, that were permanent. After the War, which broke some of the bands of oppression, that interest revived and many new churches arose, so that by 1784 there were sixty-four churches, and during the succeeding ten years, twenty more were added to the number. In 1813, there were four

associations, ninety-four churches, and eight thousand five hundred and forty-two members; in 1832 there were ten associations, one hundred and eighty-nine churches, and twenty thousand two hundred members.

The Massachusetts brethren are very actively engaged in all laudable efforts to promote the Kingdom of Christ both at home and abroad. They have a Sabbath School Union well supported.

RHODE ISLAND.

Rhode Island is the smallest state in the Union, its greatest length being forty-seven miles, its greatest breadth thirty-seven. Roger Williams was its founder. He was banished from Massachusetts in the inclement month of January, 1636. The soil he considered as the property of the Indians, and therefore took especial care that no part of it should be occupied until it was fairly purchased. In these principles he preceded William Penn more than forty years.

Among the savages, he found the favor that had been denied him by Christians, and many of his friends soon followed him to his beloved Patmos. He gained the confidence and friendship of two Narraganset princes, of whom he made the purchase of his territory. Acquiring very soon a knowledge of the Indian language, he was able to carry on the business of trade and negociation, and succeeded in obtaining an

influence over the savage tribes which enabled him to soothe their irritations, and break up their confederacies against the English. The very first exercise of this influence was in favor of those who had cruelly banished him. "It was not price or money," says Mr. Williams, "that could have purchased Rhode Island, but 'twas obtained by love."* In another place he says, "The Indians were very shy and jealous of selling the lands to any, and chose rather to make a grant of them to such as they affected; but at the same time, expected such gratuities and rewards, as made an Indian gift oftentimes a very dear bargain."

The first deed which he obtained of his lands, or at least the first now extant, bears date two years after his settlement at Providence. It is signed by the two Sachems of the tribe, Canonicus and his nephew Miantinomo, and may properly be presented here. The proper names will be given as they occur in Benedict's History, and in Knowles' memoirs of Roger Williams; the latter, being the more modern orthography.

"At Nanhiggansick, (Narraganset,) the 24 of the first month, commonly called March, in the second year of our plantation, or planting at Mooshausick, (Moshassuck,) or Providence; Memorandum, that We, Caunannicus, (Canonicus,) and Miantinomu, (Miantinomo,) the two chief sachems, of Nanhiggan-

* Mr. Williams mentions Sir Henry Vane with grateful feelings, as an efficient instrument in obtaining the land from the Indians, and the Charter for the Colony.

sick, having two years since sold unto Roger Williams the lands and meadows upon the two fresh rivers called Mooshausick and Wanaskatucket, (Wanasquatucket,) do now by these presents, establish and confirm the bounds of these lands from the rivers and fields of Pautuckett, (Pawtucket,) the great hill of Neoterconkenitt, (Notaquoncanot,) on the north west, and ~~the~~ town of Mashapauge on the west. As also, in consideration of the many kindnesses and services he hath continually done for us both for our friends of Massachusetts also at Quinincticut, (Connecticut,) and Apaum or Plymouth ; we do freely give unto him all that land from those rivers reaching to Pautuxett as also the grass and meadows upon Pautuxett river. In witness whereof we have hereunto set our hands in the presence of

The mark (a bow) of CAUNANNICUS,

The mark (an arrow) of MIANTINOMU.

The mark of SEATAGH (SOHASH.)

The mark of ASSOTEMEWETT (ALSOMUNSIT.)

"1639, Memorandum, 3rd month, 9th day, this was all again confirmed by Miantinomu ; he acknowledged this his act and hand ; up the stream of Pautuckett and Pautuxett without limits we might have for our use of cattle : Witness hereof

ROGER WILLIAMS,

BENEDICT ARNOLD.

"The lands thus ceded to Mr. Williams, were conveyed to twelve men who accompanied or soon joined him, reserving for himself an equal part only." A

number more were shortly after admitted into the company of the settlement. Thirty pounds is the whole amount received by Mr. Williams as a remuneration for his expense and toils, but whether that were paid by the first twelve persons mentioned, or by succeeding settlers, is a disputed though an unimportant question. "The conduct of Mr. Williams in these transactions, must be acknowledged to have been ^{highly} honorable, disinterested, and liberal. He held the title to the whole territory and he might, apparently, have amassed wealth and gratified ambition, by retaining the control of the town, and selling the lands to be held of him as the proprietor. But he renounced all plans of power and emolument ; he placed himself on an equality with the other settlers, among whom he claimed no other influence than that which sprung from his personal character."* Where is another Roger Williams to be found?

We will be permitted here to transcribe the following passage, as explanatory of Mr. Williams' design in the transactions referred to.

"Notwithstanding I had the frequent promise of Miantinomu my kind friend, that it should not be land that I should want about those bounds mentioned, provided that I satisfied the Indians there inhabiting, I having made covenant of peaceful neighborhood with all the sachems and natives round about us, and having, in a sense of God's merciful Providence unto

* Memoirs of Roger Williams by Knowles ; an interesting and valuable work.

me in my distress called the place PROVIDENCE, I desired it might be for a shelter for persons distressed for conscience ; I then considering the condition of divers of my countrymen, I communicated my said purchase unto my loving friends, John Throckmorton and others, who then desired to take shelter here with me. And whereas by God's merciful assistance I was the procurer of the purchase, not by monies or payment, the natives being so shy and jealous that monies could not do it, but by that language, acquaintance, and favor with the natives, and other advantages which it pleased God to give me ; and also bore the charges and venture of all the gratuities which I gave to the great sachems and other sachems and natives round about us, and lay engaged for a loving and peaceable neighborhood with them, to my great charge and travel ; it was therefore thought fit that I should receive some consideration and gratuity." Thus after mentioning the said thirty pounds and saying "this sum I received ; and in love to my friends, and with respect to a town and place of succor for the distressed as aforesaid I do acknowledge this said sum and payment a full satisfaction."

After the Colony was thus commenced, and the little community invested with the power of admitting others to citizenship, the number was soon increased by emigrants from Massachusetts and from Europe. Whilst the proprietor designed the door of the colony to stand open to all without regard to their religious views, he was careful to provide for the maintenance

of civil peace. Every one was required to subscribe the following covenant. "

"We whose names are here underwritten being desirous to inhabit in the town of Providence, do promise to submit ourselves, in active or passive obedience to all such orders or agreements as shall be made for public good of the body, in an orderly way, by the major consent of the present inhabitants, masters of families, incorporated together into a township, and such others whom they shall admit unto the same *only in civil things.*"

This simple instrument was undoubtedly drawn up by Roger Williams; it bears the impress of his character and was the germ of the free institutions under which Rhode Island has flourished till the present day.

Some time in the summer of 1643, Mr. Williams sailed for England, where he arrived at a critical, though perhaps favorable period. A civil war then convulsed the nation, which resulted in the overthrow of the king (Charles I.) and of the monarchy, and the establishment of the Commonwealth under the protectorship of Cromwell. The parliament during the struggle seemed disposed to strengthen themselves by gaining the favor of the American Colonists. In November of 1643, the Earl of Warwick was appointed by Parliament, Governor in Chief and Lord High Admiral of the American Colonies, with a council of five Peers and twelve Commoners. From these Commissioners Mr. Williams easily obtained through Sir Henry Vane one of their number, a charter for the

colony of Rhode Island dated March 14, 1643-4 and granting full powers for forming and maintaining a civil government. This Charter lasted till 1663, when another was granted by Charles II. by which without any essential alteration the colony has been ever since governed.

The inhabitants of Rhode Island in their attachment to religious freedom have been the subjects of much calumny and injury. Their neighbors of Massachusetts and Connecticut could not endure an asylum for the oppressed so near them, and which was so palpable a condemnation of their intolerance. These states actually took possession of a part of their lands, but failing of their design on this plan they excited the Indians to harass them, and devised other expedients for their ruin. They finally strove to gain a party of sufficient strength to outvote them, and establish their systems of parish worship, and parish taxes. The people were called the "scum and runaways of other colonies, and considered as so sunk in barbarity that they could speak neither good English nor good sense, despisers of God's worship and without order or government." Dr. Mather in his *Magnalia* says of this state; "It has been a Colluvies of Antinomians, Familists, Anabaptists, Antisabbatarians, Socinians, Quakers, Ranters, every thing in the world but Roman Catholics and real Christians, though of the latter, I hope, there have been more than of the former among them; so that if a man had lost his religion he might find it at this general muster of opinionists." He says

much more to the same purpose and informs us that the Massachusetts ministers had made a chargeless tender of preaching the gospel to these wretched people; but the offers had been refused. Something of this same charity was continued when Mr. Benedict wrote his history and he says "many wish that more good may follow their labors than has hitherto done."

We have spent more time in the history of this little state than any other, because it is so identified with the name of Roger Williams that a perusal of his Memoirs suggests so rich a fund of matter that it is difficult to resist the temptation to transcribe even much more. We will now notice the rise and progress of the churches. The church at Providence was not only the first in the state, but in this country.* It was formed in the year 1639 by Roger Williams and eleven others, none of whom were baptized before their settlement in this colony. They were convinced for some time of the truth and their duty, but had been prevented from submission to it by a variety of circumstances. To obtain a suitable administrator of baptism was a matter of some consequence; at length the candidates appointed Mr. Ezekiel Holliman a man of gifts and piety to baptize Mr. Williams, who in return baptized Mr. Holliman and the other ten. As the validity of this baptism has been called in question it may not be improper to notice that point, and as the

* It was the second in the whole British dominions if (as is believed,) its date is earlier in the year than the second church constituted in England in 1639.

views of Professor Knowles are more to the point than any thing we could say, we will present a few quotations from his excellent work. He says, "The spirit of the scriptures, if not their letter assigns to the ministers of the gospel the duty of administering the ordinances of the church. Expediency obviously requires an adherence to this general principle. But the language of the Bible is not so decisive upon this point as to make it certain, that a layman might not, in cases where a minister could not be obtained, administer the ordinances. It is known, that in the earliest ages of the church, while there was a general observance of the principle, that the administration of the ordinances belongs to ministers, laymen were occasionally permitted to baptize." He then quotes Mosheim, Ambrose, and Jerome, in proof of that permission and proceeds to observe that "there were, it is true, at a very early period, erroneous views of the indispensable necessity of baptism to salvation, which led to various unauthorized practices. But the principle, that laymen might lawfully baptize, in certain exigencies, seems to have been early admitted, and it was formally sanctioned by a decree of the Council of Eliberis."

"But the reason of the case is of more weight than the decisions of councils. It sometimes happens that, persons become Christians, without the direct labors of a minister." He then supposes a case and asks the questions arising from it, and adds "the duty of the converts to assemble, to pray, and to exhort each

other, would be clear. Their voluntary agreement thus to meet, to maintain mutual watchfulness, and to enjoy the ordinances of the gospel, would constitute them a church. They might call one of their number, possessing in their judgment, suitable gifts, to the office of the ministry, and this election by the church would be the only human sanction which such a minister would need, to authorize him to preach the gospel, and to administer the ordinances. This position cannot be denied, without resorting to the doctrine of a regular apostolical succession. Those who insist on an apostolical succession, are obliged to trace their ministry through the channel of the papal clergy."

"No minister could have been obtained in America, to baptize Mr. Williams. The case was one of obvious necessity, and the validity of the baptism cannot be denied; without rejecting the fundamental principle, on which dissenting churches rest, that all the ecclesiastical power on earth resides ultimately in the church, and that she is authorized to adopt any measures, not repugnant to the scriptures, which may be necessary for her preservation and prosperity. Whatever the New Testament has positively prescribed, must of course be strictly obeyed."

In regard to the question Mr. Knowles says in a note, "it has no practical importance. All whom he immersed were, as Pedo baptists must admit, baptized. The great family of Baptists in this country did not spring from the first church in Providence. Many

Baptist ministers and members came, at an early period from Europe, and thus churches were formed in different parts of the country, which have since multiplied over the land. Of the four hundred thousand Baptist communicants now in the United States, a small fraction only have had any connection, either immediate or remote, with the venerable church at Providence, though her members are numerous, and she has been honored as the Mother of many ministers."

How long Mr. Williams remained with the church is a disputed point as is the reason of his forsaking the ministry. The latter most probably from his own writings was, on account of some peculiar views of the character of the Ministry, under the influence of which he could not "in the holy presence of God bring in the result of a satisfying discovery, that either the begetting ministry of the Apostles or Messengers to the nations, or the feeding and nourishing ministry of pastors and teachers, according to the first institution of the Lord Jesus are yet restored and extant." We need not pause to consider the erroneous nature of his views, though we must regret that he ever formed them, sincere as he no doubt was in their maintenance. In a word, he did not leave the church because he ceased to be a Baptist.

The church at first met in a grove, unless in stormy weather when they assembled in private houses. The ministers who succeeded Mr. Williams were Mr. Brown and Mr. Wickendon. The latter preached for some time in the city of New York and was there

imprisoned four months. Their first meeting house was erected in 1700, at the expense of their pastor Mr. Pardon Tillinghast; a larger one was erected in 1718 in its place. The present elegant and spacious house was opened on the 28th May 1775. The floor is laid eighty feet square. It contains one hundred and twenty-six square pews on the ground floor; a large gallery on the South, West and North, and one other above on the West for the use of the blacks. It has a steeple one hundred and ninety-six feet high furnished with a good clock and bell. The original bell was cast in London, and contained upon it the following motto.

“For freedom of conscience, the town was first planted;
Persuasion, not force was used by the people;
This church is the eldest, and has not recanted,
Enjoying and granting bell, temple and steeple.”

The bell was split by ringing in 1787 and was recast; the present weight is two thousand three hundred and eighty-seven pounds and its inscription is, “This Church was founded, A. D. 1639, the first in the State, and the oldest of the Baptists in America.”

The church has enjoyed the pastoral labors of some eminent ministers. It is well endowed with temporalities, among which we notice particularly “a legacy of about three hundred dollars, bequeathed by a black sister, deceased, for the benefit of the poor colored members.” The number of its members was in 1832 five hundred and fifteen: the pastor R. E. Pattison.

The second Church in Providence was constituted

in 1805, in perfect agreement with the first and received from it the hand of fellowship as a sister community. In 1832 it numbered two hundred and forty-four members, under the pastoral care of Mr. Church. It has been from the commencement of this year, (1836,) in the enjoyment of a precious and powerful revival, some account of which recently appeared in the American Baptist, furnished by the pastor, Mr. J. Blain. Forty-five persons were baptized on one occasion.

The third church was formed in 1821 and contained in 1832 one hundred and fifty members. The churches at Pawtucket and Pawtuxet, are branches of the ancient church in Providence, a church whose history must be interesting to every Baptist and lover of liberty. "This Church" said Governor Hopkins a Quaker (in 1765) "hath from its beginning kept itself in repute, and maintained its discipline, so as to avoid scandal or schism to this day;" and we repeat the saying of the disinterested Friend. It has existed and enjoyed spiritual and temporal prosperity under the influence of those liberal principles which many have represented as heretical, licentious, dangerous and disorganizing.

NEWPORT. For the origin of the first church here we must go back to 1644, when according to tradition it was formed. John Clark M. D. was its founder and first minister. Where he was born is not certainly known. In some of his old papers he is styled "John Clark of London, Physician," but tradition makes him a native of Bedfordshire. His baptism

and ordination are also matters of uncertainty; tradition says he was a preacher before he left Boston, but that he became a Baptist afterwards by means of Roger Williams. He was imprisoned in Boston as will be seen in the accounts of persecutions. He was delegated with Roger Williams to proceed to England for the purpose of obtaining the first charter for this Colony, where he remained twelve years and returned with their second charter in 1663. From this it appears that Mr. Clark bore some part with Mr. Williams in the establishment of the polity of the government. His character as a christian was unspotted, "as a Divine he was among the first who publicly avowed that Jesus Christ alone is King in his own kingdom."

This Church has enjoyed the labors of other eminent men, and been favored with precious revivals. This church is well endowed by bequests of Dr. Clark and Governor Lyndon. Its number in 1813 was two hundred and fifty.

The second church of Newport was formed in 1656 of twenty one persons who seceded from the first on account of some diversity of opinion. It appears however to have been overruled for good, and the church has enjoyed the ministry of some very efficient men, with a considerable amount of prosperity. In 1832 it was under the pastoral charge of J. O. Choules and numbered three hundred and twenty-two members.

In this town the first Sabbatarian or seventh day Baptist church was formed in 1671. A fourth church was formed in 1788 whose number in 1813 was seven-

ty-five. I find no mention of either of these churches in Allen's Register for 1833 except the second. We cannot notice the remaining churches in this state, amounting in 1832 according to Allen's Register to about twenty.

The first association regularly formed was in Warren, (from which it took its name,) in 1767, with only four churches; the delegates from six other churches being present but not feeling themselves prepared to engage in the undertaking. Three ministers were present from the Philadelphia association with a letter, encouraging the measure. This body has held an important station in the Baptist community; having for a number of years embraced a large circle of churches in Rhode Island and the neighboring states. It has exerted a most salutary influence, being engaged heartily in whatever measures would promote the cause of truth among the churches, and the cause of religious freedom throughout the land. After upwards of forty years union the body had swelled to such a size that, it was deemed advisable to divide and a new one was formed called the Boston.

Having hinted already at the calumnies of which the people of Rhode Island have been the subjects, we only say in dismissing the state from our consideration that it is very certain that its religious condition will not suffer by comparison with others, or if the evils charged upon it do exist, they are not owing to the Baptists as they have always been in the minority of the whole professing population, though more numerous than any other denomination.

CONNECTICUT.

This State began to be settled in 1633, but no baptists are known in its history until 1705, when Mr. Wightman planted a church in Groten of which he became Pastor. This remained the only church for about twenty years, when another was gathered in the township of New London, which on account of the fall and deposition of their minister soon became extinct. In 1729 a few persons at Saybrook embraced Baptist sentiments, but no church was gathered there until fifteen years after. In 1731 some Pedo baptists in Wallingford, by reading "Delaune's Plea" &c. became convinced of their error, were baptized and united with the church at New London, that usually met for worship in their own town where a church was soon afterwards established.

The progress of the Baptists was at first very slow as they had to stem the torrent of deep rooted prejudices. The host of prejudices was however but a shadow compared with the religious laws that the Connecticut rulers had enacted to preserve the establishment. But when God works, how vain is man's opposition and the rage of rulers. In the celebrated New Light Stir the way was prepared for the progress of the truth, and in all those places where its influence was felt, there Baptist principles prevailed, and many

who began upon Pedo baptist brought up upon the Baptist plan.

In 1784 the number of churches had arisen to about thirty, with about twenty ministers. From this time the increase was more rapid, so that in 1795 there were sixty churches, about forty ministers, and more than three thousand five hundred communicants. After this last date they continued to prosper, though as very many emigrated to the new states the clear gain does not appear so great. In 1812, there were sixty-seven churches, and nearly six thousand members; in 1832 there were ninety-two churches, and ten thousand members.

The religious laws of this state are much like those of Massachusetts, the Pedo baptist or Congregational party being taken under legal patronage in early times. Every thing in religion was to be done *according to law*. The first certificate law was passed in 1729 in favor of the Quakers, providing for their exemption from ministerial taxes &c. upon producing a writing certifying their membership and attendance on worship. In the autumn of that year a similar law was passed in favor of the Baptists, which appears to have been obtained through the assistance of the Rhode Island brethren, as the memorial to the Legislature in its favor was signed by eighteen persons, sixteen of whom were of that state, and a certificate of concurrence with the memorial was appended, signed by the Governor and two elders. This law continued in force for sixty-two years, the Quakers and Baptists

being the only sects exempted until about 1765, when the same *privileges* were granted to all, provided they *ordinarily* attended meeting in their respective Societies and paid their due proportions &c.

A number of Baptists in Stafford had united with the church in Willington, and as the distance was great and the way rough they could not attend as often as they wished or the law required. Those of the establishment, to pay the expense of a new meeting-house taxed them all, and disposed of their goods at public sale. Legal redress was sought; the affair went through two courts; and in the second while the counsel of our brethren plead that they were baptists *sentimentally, practically and legally*, the opposite counsel continued his plea against them because they did not *ordinarily* attend their own meeting. While the lawyers were disputing, the Judge who was an Episcopalian, inquired how long a man who was a Baptist, practically, sentimentally, and legally must stay at home to become a Presbyterian. His Honor's logic produced the desired effect, and the Baptists obtained the case.

In May 1791 a law was passed, requiring the certificate to be signed by two magistrates before it could become effectual. This set the dissenters in motion, and memorials and remonstrances poured in from all quarters, so that the act was repealed in October and the present certificate law adopted. This law is perhaps as good as such a thing can be, as a dissenter has nothing to do under it but write his own

certificate and he becomes of another sect. No man however can be neutral; unless he gives a certificate he is known and dealt with as a Presbyterian or Congregationalist.

To this law our brethren object, principally because it presupposes a subordination and obliges them in Leland's phraseology, *to lower their peak to the National Ship*. In one of the petitions of the Baptists dated 1803 is this clause. "We are frequently told that giving a certificate is a *mere trifle*; if it be so, we would desire that the law would not intermeddle with such a *trifling business*, or that those, who consider it a mere trifle, may be the persons to do this trifle themselves, and not the dissenters, who consider it in a far different point of light." Some will not give a certificate, and very few meet with trouble at present whether they do or not, the Pedo baptists having found that to push their measures is to affect their own cause injuriously.

NEW YORK.

The first appearance of Baptists in this great state, was in the city of New York; the second on Long Island, and the third in Dutchess county.

When the Baptists began to preach in the city is not known precisely, but it must have been previous to 1669, as in that year Mr. Wickenden of Rhode Island died, who was at one time imprisoned there

for four months. From this time we hear nothing of Baptists here, until 1712, when Mr. Wightman of Groton entered the place and visited it for about two years. His preaching place was the house of a Mr. Nicholas Eyres who with six other men and five women were hopefully converted. Some time in 1714 Mr. Wightman baptized the five women in the night, while the men stood by. The words "no man doeth any thing in secret, when he himself seeketh to be known openly," arrested Mr. Eyres' mind and accordingly he and the other men put off their baptism until morning, when he waited on the Governor (Burnet) and solicited protection, which the Governor promised. He was faithful to his promise and in company with many of the gentry came to the water side and the rite was performed in peace. These twelve persons called Mr. Eyres to preach for them; under his ministry the audience increased so much that a private house would not hold them and a lot was purchased and a house built upon it in 1728. The church was constituted in 1724, and existed about eight years when it was dissolved.

The present church, (First or Gold street) originated through the instrumentality of Mr. Jeremiah Dodge, a member of the church at Fishkill, who settled in New York in 1745 and opened a meeting for reading, praying and singing, to which some members of the church mentioned above resorted. They were favored with preaching, and after various changes their number had reached twenty-seven who having

been during this period connected with the church at Scotch-Plains (N. J.) applied for dismission, and were constituted a regular church on the 19th June 1762. This Church has enjoyed an able ministry, and sent out various branches. Its number in 1832 was four hundred and thirteen, under the pastoral charge of Mr. William Parkinson.

As both the city and state contain such a multitude of churches, we cannot do more than notice two or three particularly. The Fayette now Oliver street has shared so largely the favor of the Lord, and is now so prominent in the history of the Baptists for charity and zeal, and fruitfulness, that we must refer to its origin and progress. It arose out of a division of the Bethel, (formed 1770,) both parties claiming the name of second until 1802, when they mutually agreed to take the names they now bear. Their first pastor was Benjamin Montange, and his successor Mr. John Williams a native of South Wales, who landed in New York in 1795. Under his ministry former difficulties were adjusted and the church greatly flourished. Before his death their present pastor S. H. Cone was associated with him in the Ministry of the church. It contained seven hundred and forty-four members in 1832, since which period it has sent out its branches through the city, which it is hoped will never disgrace their origin.* It affords a very liberal

* In 1832 a colony of forty-three members was sent out from this church and constituted a church on the 17th December. Their pastor is W. R. Williams, son of Mr. John Williams, and formerly a Lawyer.

support to its pastor and contributes annually not less than three thousand dollars to the various institutions of benevolence.

The Mulberry street church was originated under peculiar circumstances, and we therefore notice it here. Their present Pastor Mr. Archibald Maclay arrived in New York from Scotland in 1805. He was then an Independent, commenced his labors as such and collected in a few months a small church, which increased in three years to a very affectionate band of forty. Mr. M. after a thorough investigation of the subject was led to embrace the sentiments of the Baptists, and was baptized by Mr. Williams in December 1808. Four days after seventeen more of the church were baptized. On the third Lord's day in February following, these eighteen were formed into a Baptist Church. From that period they have observed the Lord's supper every Lord's day. Another peculiarity of this church is the rejection of creeds and covenants, which, though they will not condemn those who have them, they have never used.

"As a church they have enjoyed much prosperity, having received since their organization, including the original members, six hundred and sixty-two by baptism and one hundred and seventy-four by letter, making in all three hundred and thirty-six. Their number at present (1832) is about three hundred and fifty."

The first Sunday School it is believed in New York, was established by two members of this church soon

after its organization. Both are now useful preachers of the gospel. The school is now very large and under the best regulation perhaps of any in the country.

Associations were formed in this state in 1791; these have become quite numerous and many of them very efficient. The state contains more churches and members than any in the Union. According to Benedict there were in 1812 between two and three hundred churches, and probably over sixteen thousand members. In 1832 the state contained thirty-two associations, six hundred and five churches, and sixty thousand communicants. Nearly or quite eight thousand were baptized during the associational year.

NEW JERSEY.

Among the first settlers of this state were some Baptists who came from New York, New England, &c. About 1683 a company of Baptists from Ireland arrived at Amboy, and proceeded thence to the interior parts. In 1733 some Tunker Baptists from Holland settled in Amwell, Hunterdon County, and in 1734 the Rogerene Baptists took up their residence near Schooly Mountain, Morris County.

This state has always contained some very respectable churches, which have been supplied by ministers of eminence, not only those who were emigrants, but such also as were born in the country and raised

up in the churches. And besides these, a number removed to other parts of the vineyard and labored honorably and successfully.

The oldest church in the state is at Middletown, Monmouth County, and was constituted in 1688 with eighteen members. For a period of twenty-four years their history is unknown. In 1711 some difficulties arose and parties were formed, one of which excluded the other and imposed silence on two ministers. The matter was referred to a council in May 1712, whose advice to them was "to bury their proceedings in oblivion and erase the record of them;" accordingly four leaves are torn out of the church book. "To continue the silence imposed upon the brethren the preceeding year; to sign a covenant relative to their future conduct, &c." Forty two did sign the covenant and twenty-six refused, and the first were then declared to be the church; most of the others came in afterwards, the church proceeded in harmony and subsequently enjoyed the ministry of faithful men. Its number in 1812 was one hundred and thirty-two.

The church of Piscataway is next in point of age having been constituted in the spring of 1689 of six men.* It is thought that some of these were from Piscataqua in Maine, as there were a number of baptists in that place at this time, and it also appears that this part of Jersey was written New Piscataqua in

* The early records of this church and of that at Middletown present the names of the male members only.

their town book. The records of the church were destroyed during the revolutionary war.

The next in order is the church of Cohansey, formed in 1690, in part, of the company of Irish Baptists before mentioned. The church at Tiperary, Ireland, was, when Mr. Benedict wrote, still extant and known by the name of Cloughketin.

The churches in this state were for about a hundred years connected with the Philadelphia association. When the one at New York was formed, those near that city united with it. In 1811 the New Jersey association was organized and more recently the Central and Sussex, composed altogether of churches in the state. Others however are connected with the Central Union, Pa. and the New York, Hudson river, and Warwick, N. Y.

In 1792 the number of churches in the state was twenty-three, in 1813 thirty-six churches, with two thousand eight hundred and sixty-three members, and in 1832 there were sixty-one churches, and three thousand nine hundred and eighty-one members. It affords us pleasure to say that, the brethren in this little state are generally engaged heartily and efficiently in the cause of Missions, Education, &c.

PENNSYLVANIA.

The first Baptist Church formed in this Commonwealth was at Cold Spring, Bucks County, between

Bristol and Trenton, in 1684, by Thomas Dungan, only three years after William Penn obtained his charter from Charles II. It was however broken up in 1702.

The oldest church now in existence is the Pennepek, or Lower Dublin, situated about ten miles from Philadelphia. It was organized in 1688 with twelve members. Soon after the few Baptists in this province and West Jersey united with them. They were all one church with Pennepek the centre of union, where as far as practicable they all met to celebrate the Lord's supper, though for the sake of distant members the ordinance was administered quarterly at Burlington, Cohansey, Chester and Philadelphia. This practice was continued for several years, or until the brethren in these places had gained sufficient strength to establish distinct churches. This church like all others has at different times experienced sore trials and some divisions, though its general course has been prosperous.

Its first minister was Mr. Elias Keach, son of the famous Benjamin Keach of London. He came to this country about the year 1686, a wild youth, dressing in black and wearing a band in order to pass for a minister. Many resorted to hear the young London Divine. He succeeded very well until he had advanced considerably in his sermon, when he suddenly stopped. The audience supposed he had been seized with some disorder, but on inquiry received from him a trembling confession of the imposture. His

distress was pungent but ended happily, for from this period he dated his conversion. He repaired to Mr. Dungan and was baptized: he then came to Pennepek in 1687 and settled the church. He travelled considerably in Pennsylvania and Jersey, preaching with acceptance and much success, and may be considered the Chief Apostle of the Baptists in those parts. In 1692 he went with his family to England and became a famous and successful minister in London.

The church has enjoyed a succession of able ministers, a large proportion of whom were from Wales. Their last regular pastor was David Jones, an estimable man, whose departure is still sensibly felt by the church. Since his death the church has been supplied by various ministers, and at present by Nathan Stetson, a young brother, recently ordained in the Great Valley. He was brought to the knowledge of the truth whilst engaged in the study of the law in West Chester, during a gracious season enjoyed there in November, 1833.

The first church of Philadelphia is, Mr. Benedict says, "in reality as old as Pennepek and its history will lead us almost to the founding of the city." In 1686, one John Holmes, a Baptist, settled in the neighborhood and being a man of property and learning he became a magistrate, in which capacity he was favored with a singular opportunity of carrying out the principles of religious liberty held by the Baptists.*

* See the particulars in the account of the Keithian Baptists.

By the year 1698 the number amounted to but nine, who coalesced into a church for the communion of saints. From that period until 1746, they increased by emigration and the occasional labors of several ministers to the number of fifty-six. In consequence of a question agitated by the brethren which was "whether Philadelphia was not a branch of Pennepek, and whether the latter had not a right to part of the legacies bestowed on the former," the brethren for fear the design of their benefactors should be frustrated were formally constituted on the 15th May, 1746.

The place where they first met was at a house in Barbadoes lot at the corner of Chesnut and Second streets. In this house (which had been occupied by the Barbadoes company as a store house) the Baptists and Presbyterians met whenever a minister was in town, for neither had any stated pastor; but when Jedediah Andrews came to the latter, the Baptists were in a manner driven away. The brethren remonstrated with the Presbyterians for this unkind conduct, but in vain. They next held their meetings at a place near the drawbridge, known by the name of Anthony Morris' brew house where they continued to meet until March 1707, when by the invitation of the Keithians they removed to their place of worship in Second street where they still meet. The Keithian house of worship was a small frame building erected in 1692, which the Baptists took down in 1713 and on the same spot raised a neat brick building forty-two feet by thirty. In 1763 this was taken down and

another, sixty-one by forty-two feet in dimensions, erected in its stead, which in 1808 was enlarged to sixty-one by seventy-five feet. It has very recently undergone a thorough alteration in the interior so as to comport with modern architecture, and also with convenience.

The ministers which this church has had since 1746 may be named here; Jenkin Jones, Ebenezer Kinnersley,* Morgan Edwards, William Rogers, Thomas Ustick, William Staughton, Henry Holcombe, and William T. Brantly their present pastor.

This church possesses very ample endowments, received by legacy from different individuals. It has sent out various branches through the city, and many of its members by removal to other places have built up the Baptist cause in the state and elsewhere. The number of members in 1813 was four hundred and five, in 1832, five hundred and fifty-two, and in 1834, six hundred and thirty-five.

In 1824 soon after the death of Mr. Holcombe a division took place in this church and a number withdrew and worshipped together under the name of the First Baptist church of Philadelphia. They were formally excluded by the majority and the subject became one of painful agitation which resulted in law

* In 1754 he was appointed a Professor in the College of Philadelphia. He was a companion of Dr. Franklin in philosophical researches. He declined the office of the ministry before, but continued a firm Baptist until his death, although it has been asserted that he joined the Episcopal church.

suits and their usual concomitants. Both parties obtained charters under the title of First Baptist church and continued their hostilities until recently when matters were so adjusted that it is hoped all hard feelings will soon cease to exist. The seceding brethren purchased a lot in Spruce near Fifth street on which they erected a commodious and convenient house. They were received into the Philadelphia association as the First Baptist church, though called in their last minutes the Spruce street. They have enjoyed considerable prosperity since the completion of their house their number being in 1832, one hundred and eighty-two, and in 1835, one hundred and ninety-six. For some time previous to the last mentioned date they were destitute of a pastor. Rufus Babcock, formerly President of Waterville College, has recently taken charge of the church.

The second church (Northern Liberties) was constituted in 1803 out of twenty members from the church in Second street. Its first minister was William White, who by his conduct gave the church much trouble. They afterwards enjoyed the labors of James M'Laughlin, and now have for their pastor Thomas J. Kitts. They numbered in 1835, four hundred and forty-seven members.

The third church, (Southwark,) was constituted of thirty members mostly from the First, in August, 1809. John P. Peckworth one of the constituents was their first pastor, next to him was William E. Ashton, who by a mysterious Providence has been

recently disabled from performing ministerial duties. Philander D. Gillett is now their pastor. Number in 1835, two hundred and sixty-three.

The Sansom street church also originated from the ancient community in Second street. The constituents were ninety-one, and were recognized as a distinct church in January, 1811. Dr. Staughton became their Pastor soon after, and under his eloquent ministry the church enjoyed a large share of prosperity, marred, however by a cumbrous debt incurred in the erection of a spacious and elegant house. After him was John L. Daggs who continued in the pastoral charge until within a little more than a year past when physical inability obliged him to resign, much to the grief of his devoted brethren and a very large portion of the Baptist community. The present number of the church is nearly five hundred; Abraham D. Gillett is their pastor.

The New Market street church after several painful vicissitudes occasioned by the conduct of its ministers, has latterly enjoyed great prosperity under the ministry of Joseph H. Kennard, and numbers at present nearly six hundred members.

To these churches we add the names of the Central, North 7th street, Mariners, and Moyamensing. There are besides' two African churches in the city.

In the neighborhood of the city are the following ancient churches; Great Valley, Brandywine, Montgomery, Southampton, Vincent, New Britain, Hilltown, Marcus Hook and Roxborough. Some of these

churches have been prosperous and efficient, especially the first, under the charge of Leonard Fletcher, who has baptized several hundreds, and the Vincent, under the pastoral care of the venerable Charles Moore, who in his declining years has been permitted to lead many into the baptismal stream, and to see a new vine planted within four miles, called Windsor, constituted in 1833 and now consisting of about one hundred and fifty members under the care of Josiah Philips.

In other parts of the state are some churches which have existed a number of years, the oldest of which is at Uniontown, organized in 1770 under the ministry of John Sutton, and then called Great Bethel. William Brownfield is its present pastor.

George's Creek church in Fayette County was constituted in 1790, and is the largest church in Western Pennsylvania, numbering nearly if not quite three hundred members, at present under the ministry of B. Allen. The venerable John Patton their former pastor, I believe is still living among them.

We can but name the churches of Beulah, Shamokin, Chemung, Forks of Yough, Loyahanna, Turkey Foot, and Merrittstown all constituted before the year 1800. From this date the churches increased slowly until within about five years since, when a stronger impulse was given to the Baptist cause in the state, so that we safely assert that there have been more churches raised up and more persons baptized in that time than had been during at least the prece-

ding ten years. Should the materials come to hand in time, a list of the churches in the state with their respective numbers will be inserted in this volume.

As we have already seen, the Philadelphia association is the oldest in America, being organized in 1707. It has been all along an efficient body. In former times "its ministers were sent for, and travelled to assist in regulating churches in trouble, in the lower parts of Virginia and even to the Carolinas. Its influence was exerted with good effect among the turbulent churchmen of Virginia, and also among the fleecing Pedo baptists of New England." In it originated the design for the Rhode Island College, and by it have been projected many other plans for the welfare of the Baptist interest in America."

The Redstone association was formed in 1776, the Chemung in 1796. There are also the Beaver, Abington, Northumberland, Susquehanna, Bridgewater, French Creek and Juniata, which all existed prior to the year 1830. In 1831, the Centre association was formed with three churches who seceded from the Juniata, on account of its opposition to Missionary and other efforts. It was found that nearly all the additions made to the churches in the Juniata association were made to those three churches, and they have since been much enlarged. The association has since had an accession of seven Churches; three of these had also been connected with the old body, which we fear is withering away, having at its last meeting for some reason resolved to print no minutes.

The Central Union association was formed in Philadelphia in July, 1832. Its proposed object is to promote the cause of true religion within its several churches, by domestic missions, the education of pious young men for the ministry, aiding weak churches to support their ministers, and by other benevolent plans. It also proposes to extend its regard to all the benevolent objects of Christians. The meetings of the body are intended to be devotional and are designed to promote the interests of the churches with which they may be held. Two associations have since been formed after this model, the Sussex, New Jersey, and the Salem Union, Virginia.

The Monongahela association was formed in September 1832. It originated out of the Redstone, under circumstances somewhat similar to those which gave rise to the Centre. This body contains some efficient ministers and other members, and it is hoped will aid the Baptist interest in that region very essentially.

In a word the Baptists of Pennsylvania appear to be moving, and we entertain a hope that their interests will speedily rise, so that every county will have churches planted in it. The Baptists in the state numbered in 1812, sixty-two churches and a little over four thousand members, in 1832, thirteen associations, one hundred and seventy-five churches, and over eleven thousand communicants. There were no doubt as many baptized in the years 1832-3-4, as all the churches contained in 1812.

DELAWARE.

This state is small, containing but three counties, New Castle, Kent and Sussex. In the first of these there was a Baptist Society as early as 1703. It was called the Welsh Tract Church, from a large tract of land of the same name surrounding the meeting-house. The church had its beginning in Wales, where it was constituted in 1701, and may be styled a "church emigrant." The brethren upon their arrival at Philadelphia went to Pennepek where they remained about one year and a half, their church increasing in that period from sixteen to thirty-seven. They then took up land from Messrs. Evans, Davis and Willis, (who had purchased it of William Penn to the amount of thirty thousand acres) in New Castle county, and removed thither in 1703 and built a place of worship. In removing to this place they left some of the brethren who had come from Wales at Pennepek, and took with them some of the Pennepek members. This occasioned some difficulty among them, as they were not agreed respecting the laying on of hands and some other particulars. The difficulty was adjusted finally to the satisfaction of the original members, who appear to have been strenuously in favor of the sentiments occasioning the dispute.

This church was supplied by great and good men of Welsh extraction for about seventy years. Their names were Thomas Griffith, Elisha Thomas, Enoch Morgan, Owen Thomas and David Davis. After these were John Sutton, John Boggs, Gideon Ferrell, S. Woolford, Samuel Trott and Mr. Robinson their present pastor.

Duck Creek, or Brynsion (Mount Sion,) was constituted in November 1781, with thirty members. In 1785 the church at Wilmington was formed. It seems to owe its existence in a great measure to Mr. Thomas Ainger who settled in the place in the spring of 1783. He was himself a Presbyterian, and his wife a Baptist. He constantly maintained family worship without any apparent good effect, until one Lord's day evening when he felt a strong impulse to comment upon a portion of scripture, (20 Rev. particularly the 12 v.) which he did to the evident awakening of some of his family. In May, 1784, he became a Baptist, in 1786 commenced preaching, and in 1788 was ordained pastor of the church, in which office he continued until his death which was in 1797. After this event the church remained in a measure destitute for about five years when Daniel Dodge (now at Newark N. J.) was settled as pastor. Under his ministry the church prospered, and considerably over a hundred persons had been baptized by him in 1813. The church has been for several years, and is now, supplied by John P. Peckworth. In August of last year a new church was formed with thirteen members who

were dismissed for the purpose from the old church.

The Baptist interest in this state has been for some time upon the decline, and as the writer supposes, in consequence of their hostility to the efforts made by their brethren in other places. In 1812 there were six churches associated, and four hundred and eighty members, in 1832 six churches, and only three hundred and twenty-eight members.

MARYLAND.

This state, as before mentioned, was settled first by Roman Catholics who gave toleration to all religious sects. About the year 1709 one Henry Sator a Baptist, who came from England settled in the northern part of the state near Chesnut Ridge. By his invitation, Baptist ministers occasionally preached at his house, and through their labors a church was constituted of fifty-seven members in 1742. This was a General Baptist church, out of which grew the first of Particular Baptists called originally Winter Run, now Harford, and constituted in 1754. This church has been the mother of a number of others, among which are First Baltimore, Taneytown, Gunpowder and Sators.

About 1770 Richard Major, and William and Daniel Fristoe of Virginia, began to preach in the South West borders of the state with considerable success.

Many were baptized, who united with the churches in Virginia belonging to the Kettocton association.

The first church in Baltimore was constituted in 1785 with eleven members, among whom was Lewis Richards who became its pastor and continued in that office a number of years. Successor to him was Edmund J. Reis. He was succeeded by John Finlay a man of popular talents but whose views of doctrine have become erroneous. The church has since the removal of Mr. Finlay been prosperous. Protracted meetings have been held and a number have been added to the church, at present under the charge of S. P. Hill.

The second church of Baltimore is of an origin somewhat singular. "In 1794 three families of us, viz: John Healey and wife, Matthew Hulse and wife, and William Lynes and wife all members of the Baptist church in Leicester, England, which was called the New Connection, determined to emigrate to the United States and to remain together as a religious community." They arrived in Baltimore in the spring of 1795 and were kindly treated by Dr. Bend of the Episcopal church, who gave them the use of a house to meet in for three weeks in a month rent free. They began to travel in church capacity in June 1797 and in that year built a brick meeting-house twenty-seven by forty feet. This house was sold in 1811, and their present house at Fell's Point was erected, which is forty feet by fifty. The substance of this account

is taken from a letter from Mr. Healey, (the pastor of the church,) to I. M. Allen, in 1832.

The Ebenezer church was formed in 1821 of twenty-seven persons who left the First Church on account of the alleged departure of Mr. Finlay from the truth. The church being unable to pay the debt incurred in the erection of their meeting-house were obliged to suffer its sale. It has been purchased by two brethren by the name of Crane, merchants of Richmond, Virginia, one of whom has removed to Baltimore for the purpose of supporting an interest which will engage in the benevolent efforts of the day. Success has already measurably attended the laudable act of those brethren.

There are two associations in this state; the Baltimore and Salisbury, the first constituted in 1792 and the latter in 1782. In 1812 there were in these bodies twenty-three churches, and over one thousand two hundred communicants, in 1832, thirty-four churches and one thousand four hundred and sixty-six members.

DISTRICT OF COLUMBIA.

From Allen's Register of 1833 we learn that there were in 1832, five churches in the District containing in all five hundred and thirty-three communicants. The first church in Washington was formed with six members in 1802. Soon after their organization they purchased a lot and erected a house upon it forty-two

feet by thirty-two. In 1807, O. B. Brown assumed the pastoral office which he still maintains. The Second Church was formed in 1810, the Central in 1827, and the Shiloh in 1831.

The church in Alexandria was organized in 1803 and for several years enjoyed the labors of Spencer H. Cone now of New York but more recently of Samuel Cornelius. It numbered in 1832, two hundred and forty-two members.

VIRGINIA.

Virginia forms a very interesting portion of our country, as its history presents some of the highest names and most signal events in the annals of its rising greatness. Nor is it deficient in interest to the Baptists of America, as it has been the theatre of the sore trials of our fathers, of marvellous displays of grace, and until lately has contained the largest number of the denomination of all the States, exceeded now by New York only.

We cannot learn that any of the original settlers were Baptists, nor are there accounts of any for more than a century after its settlement. The following account of their origin is believed by Mr. Benedict to be the most correct that can now be obtained.

“In consequence of letters from Virginia, Robert Nordin and Thomas White were ordained in London

in May, 1714, and soon sailed for Virginia. But White died by the way, and Nordin arrived in Virginia and gathered a church at a place called Burley, in the County of the Isle of Wight. There were, probably, a number of Baptists in this place by request of whom these brethren were ordained, but how many there were or how long they had resided in the place cannot be told." Mr. Nordin died in 1725. In 1727, Casper Mintz and Richard Jones came from England and settled with the church, Jones as their pastor. In 1729 there appears to have been besides the church at Burley, another in the county of Surry.

How long these churches continued in existence is not known. According to Morgan Edwards' account the first remained where it was established between forty and fifty years, when it was broken up, partly by sickness and partly by removals to North Carolina where they, in ten years became sixteen churches. It does not appear that they suffered any persecution or civil embarrassments from the time of their settlement to that of their dispersion. They probably obtained licenses for their assemblies according to the act of toleration.

The next appearance of Baptists was in the counties of Berkley, Rockingham and Loudon. Between the years 1743 and 1756 three churches were gathered in these counties by the names of Opeckon, Smith's Creek, and Ketocton. The oldest was Opeckon, gathered in 1743, the other two were constituted in 1756.

In 1760 David Thomas a very eminent preacher

removed from Pennsylvania into Virginia and commenced a successful ministry. His first stand was with or in the neighborhood of the Opeckon church, but in 1762 he removed to the county of Fauquier and became the pastor of the Broad Run church which was gathered soon after his removal to that place. This church originated in the following manner. A short time previous to the coming of Mr. Thomas two men in this region became concerned about their souls and were convinced of the vitality and necessity of religion. They heard of the Baptists (New Lights as some called them) in Berkley county and set out in search of them. After travelling about sixty miles over a rough and mountainous road, they found them and by their preaching and conversation were enlightened and comforted, and were so happy as to find how a sinner weary and heavy laden might find rest. The name of one was Peter Cornwell, who lived to a good old age and for his piety received the appellation of "Saint Peter." They afterwards revisited Berkley and were baptized. In this visit they met with Mr. Thomas, who by their invitation settled with them and became the instrument of diffusing light in that region, where before darkness and ignorance had long prevailed. The Broad Run Church, in six or eight years branched out and became the mother of five or six others.

Before the year 1770 the Baptists were spread over the whole country in the Northern Neck above Fredericksburg. Mr. Lunsford a young but extraordinary

ry preacher directly afterwards carried the gospel downwards into the counties below Fredericksburg. Messrs. Corbley, Sutton, and Barnet, had raised up several churches in the north west counties as early as 1775, and in 1777, Mr. Alderson went to Greenbrier, and in a few years raised up a people there for the Lord. Others moved more southward and planted churches.

A colony of Baptists was formed in North Carolina (of which we will speak when we come to that state,) by whose ministers the cause was advanced in those parts of Virginia adjacent. Mr. Marshall one of the ministers, baptized several in his first visits, among whom was Dutton Lane, who shortly after began to preach. A revival succeeded and Mr. Marshall at one time baptized forty-two persons. In 1764 a church was constituted and Mr. Lane became its pastor. Soon after this the power of God was effectual in the conversion of Samuel Harris, a man of great distinction, who upon being honored of God laid aside his worldly honors, and became a laborer in the Lord's vineyard.

To enter into a detail of the particulars attendant upon the growth of the Baptist interest would be pleasant, but in this pleasure we cannot indulge, let it therefore suffice to say that the churches multiplied rapidly, and many worthy ministers were raised up in the revivals that took place. It may be proper here to say that the Baptists in this state, were divided into what were called Separates and Regulars. This divi-

sign was on account of some diversity of sentiment, the Separates retaining among them many who were Arminians, and lasted about twenty years without being completely healed, though a friendly intercourse was occasionally maintained between them. In 1787 their disputes were compromised, buried and forgotten. This was effected at a meeting held at Dover meeting-house, Goochland County, between the General Committee on the part of the Separates, and Delegates from the Ketocton association. We will transcribe as a matter of some importance the terms of the Union as they were entered on the minutes; "The committee appointed to consider the terms of Union with our Regular brethren, Reported; That they conceive the manner in which the Regular baptist confession of faith has been received by a former association, is the groundwork for such Union." This was, that they should retain their liberty with regard to the construction of some of its objectionable articles.

After considerable debate upon having any confession of faith the Report was received with the following explanation. "To prevent the Confession of Faith from usurping a tyrannical power over the conscience of any, we do not mean, that every person is bound to the strict observance of every thing therein contained; yet that it holds forth the essential truths of the gospel, and that the doctrine of Salvation by Christ, and free and unmerited grace alone, ought to be believed by every christian, and maintained by every minister of the gospel. Upon these terms we are united, and

desire that hereafter the names Regular and Separate be buried in oblivion; and that from henceforth we shall be known by the name of the United Baptist Churches, in Virginia."

This union took place at a time when a revival of religion had commenced, which soon burst forth on the right and left throughout the state.

Many of the ministers and churches after this date became tinctured so far with Antinomianism as to decline earnest efforts, though many more were filled with the spirit of Christian enterprise. The same may be said of them now, though there is a redeeming leaven, we trust, at work in the state. Its institutions will be noticed in the proper chapter, and the persecutions of the brethren when we come to that subject.

In 1772 there were in Virginia two associations, thirty-three churches, and three thousand six hundred and three members. In 1809 the number had increased to fifteen associations, probably to two hundred and seventy churches, and thirty-one thousand and fifty-two members; in 1813, sixteen associations, two hundred and eighty-three churches, and thirty-five thousand one hundred and sixty-four communicants. There were twenty-two associations, four hundred and thirty-five churches, fifty-four thousand three hundred and two members, and nearly eight thousand persons baptized, in 1832, which aggregate says Mr. Allen, falls below the truth as from several associations no returns were received for that year. The Dover association is the largest in

the United States; it comprised in 1832, fifty-five churches and eighteen thousand members.

NORTH CAROLINA.

According to Edwards there were individual baptists in this state as early as 1695, but the first church was gathered by Paul Palmer, in 1727, at Perquimans on Chowan river. About 1742, one William Sojourner with other brethren from Burley in Virginia, settled on Kehukee creek in Halifax County, and planted a church which still exists. Most of the first Baptists in this state are said to have emigrated from the church at Burley. By the year 1752 they had increased to sixteen churches.

The church at Sandy creek, Guilford county (at which we hinted under the head of Virginia) was originated by Shubael Stearns and others about 1755. He was a native of Boston (Mass.) and was a preacher among the Pedo baptist Separates until 1751, when he embraced the sentiments of the Baptists, as many others did about that time. He had strong faith in the immediate teachings of the spirit, and listening to the instructions of Heaven as he esteemed them, conceived himself called upon to move far to the Westward, to execute an extensive work. He took leave of New England with some of his brethren in 1754, and stopped first at Opeckon, Virginia, where was a

Baptist church and where he met with his brother-in-law Daniel Marshall, who had recently returned from a mission to the Indians and had just become a Baptist. They joined companies, and settled a while on Cacapon, about thirty miles from Winchester, where not meeting with his expected success, Stearns felt restless. From information received by letter from some friends, that the people of North Carolina desired preaching so earnestly that some had gone forty miles to hear one sermon, he and his party containing sixteen communicants, travelled about two hundred miles, took up their permanent residence at Sandy Creek, and soon built themselves a meeting-house. The inhabitants by whom they were surrounded were ignorant of the essential principles of religion, though some had the form of godliness. Strange things about the new birth, conviction, conversion, &c., were therefore presented by Stearns and his company. Their manner of preaching was also novel; being often deeply affected themselves, corresponding affections were felt by their hearers, which were frequently expressed by tears, trembling, screams and exclamations of grief and joy. Many mocked but many trembled, and some becoming converts, bowed obedience to the Redeemer. The church soon increased from sixteen to six hundred and six, and in the course of seventeen years spread her branches far and wide, so that it became "mother, grandmother and great grandmother to forty-two churches from which sprang one hundred and twenty-five ministers." It became

however much reduced by dispersions occasioned by grievances and oppression. The church at Little River was no less remarkable. It was constituted in 1760, and in three years had increased from five to five hundred, and built five meeting-houses, but was also reduced by the dispersion of the inhabitants. These churches were of the Separate Baptist order.

The Baptists in this state have never suffered much by persecution, though there were some attempts made to harass them. About 1768, when the brethren in Virginia were suffering so severely, a number were apprehended belonging to the Kehukee association, and about seventy were accused of heresy, blasphemy and riots, and brought before the Court. In the course of the trial the complaints proved to be ill founded, so that the Court appeared ashamed, (as well they might be,) of the prosecution, and the violence of their persecutors returned upon themselves.

This state contained in 1812, eleven associations, about one hundred and eighty churches, and upwards of twelve thousand communicants, and in 1832, there were nineteen associations, three hundred and thirty-two churches, and nineteen thousand communicants.

SOUTH CAROLINA.

The first settlement of Baptists was in 1683. There have always been a number of eminent persons embraced in the denomination in this state, though it in-

creased slowly for a considerable time, so that when the Charleston association was formed in 1751, there were but four churches to compose it. Soon after this, Baptist sentiments began to spread and prevail; the Separates from North Carolina began a successful career, and in 1772 there were twenty churches, and about eleven hundred communicants, with upwards of forty meeting-houses.

Of the early settlers a considerable portion were Baptists, who came in separate colonies, from England and the District of Maine. Those from England came with Lord Cardross and a Mr. Blake, whose wife and her mother, Lady Axtell, were Baptist members, and settled some about Ashley and Cooper Rivers, and some about the mouth of the Edisto. Those from Maine were led by William Screven, a minister who with many of his brethren fled from the persecutions of the New England Pedo baptists and settled on Cooper river near where Charleston now stands, and into which most of them soon removed and formed the Charleston church. This church occupies a prominent place among the southern churches and contained in 1832, one thousand one hundred and four members.

The Ashley River and Ewhaw churches were branches of the Charleston. The first was constituted in 1736, but became extinct during the revolutionary war. The latter had its foundation laid in 1683, but was constituted a distinct church in 1745. In 1832 their number was eight hundred and thirty-two.

The Welsh Neck church was formed of brethren from the Welsh Tract church, in January 1738, and has enjoyed good preaching and some prosperity. It numbered in 1832, three hundred and seventy-four.

The Charleston association was organized in 1752, and in 1755 entered into missionary operations. The valuable services of Mr. John Gano were obtained, and his ministrations were crowned with remarkable success. The subject of education began also at the same time to engage their attention, and a beginning was made to obtain the necessary funds. We need only say that this body has been blessed in its deeds.

The history of other churches and associations in this state would be interesting to the reader, as it evinces the zeal and success of the brethren composing them and teaches the propriety of despising not the day of small things. Upon a review of the whole, it appears that, for more than one hundred and thirty years the Baptists have held a respectable standing in South Carolina, and have rapidly increased within at least the half of that period. The great increase had been, when Mr. Benedict wrote, in those parts of the state which were formerly immoral and irreligious to a proverb.

In 1806, there were in the state about one hundred and thirty churches, and upwards of ten thousand communicants, and in 1832, two hundred and seventy-three churches, and twenty-eight thousand four hundred and ninety-six members, more than seven

thousand having been baptized within the associational year.

Though the Baptists never suffered much persecution in a legal form in this state, yet a number of ministers and others have individually suffered from the improper interference of the magistrates, and unauthorized and bigoted persons.

GEORGIA.

Although among the first settlers of this state in 1733 were a few Baptists, yet their interest was very small for forty years afterwards. In 1772 there were but four churches, not large and but newly formed. A little before this period the zealous Separates emigrated hither and great success attended their labors, so that many churches soon after sprang up, and the Baptist cause had in many instances a rapid prevalence.

The oldest church in Georgia is that on Kioka, creek, about eighteen miles above Augusta. It was gathered by Daniel Marshall (of whom mention has been already made,) and organized in 1772. It has been an important establishment; the nursery of several useful ministers and the mother of many churches. The founder of the church was remarkable for encouraging ministerial gifts and often said, "I would

that all the Lord's servants were prophets." During the war many of the Baptists among others, fled, but Mr. Marshall maintained his post and with few exceptions held meetings regularly. This church has experienced some precious seasons of revival. In 1787, about one hundred were baptized by Abraham Marshall, the worthy son and successor of Daniel. The next remarkable ingathering was in 1802, in the time of the great revival which prevailed in many parts of the state. Two or three camp meetings were from necessity held in the neighborhood, in which some of the most affecting scenes of joy and sorrow, of depression and transport were witnessed. Mr. Marshall baptized at this time about one hundred more.

The first association formed in this state is called the Georgia, and was organized in 1784. It has abounded with ministers who were either nurtured within its bounds, or received from other parts. It increased very fast for a number of years, containing in 1786, ten churches, and in 1790, thirty-four churches, and two thousand eight hundred and seventy-seven members. In 1796, eighteen churches were dismissed to form the Hephzibah, in two years after seven more, which united under the name of the Sarepta, and in 1810, another detachment of twenty, to form the Oakmulgee association. These associations increased and divided also like their parent, though she seemed still to grow and thrive, containing in 1832, fifty churches and seven thousand one hundred and sixty two members.

In looking over this state it appears that the Lord has prospered the Baptist interest in it to a great extent. The church of England was established before the war, but dissenters have enjoyed liberty, and Mr. Benedict says, "I do not find that any Baptist was ever molested in a legal way for preaching the gospel, excepting Daniel Marshall and he was soon discharged."

The great increase of Baptists has been occasioned mostly by the extensive revivals of religion which have been experienced in almost every part of the state. In addition to the two already mentioned there were precious seasons enjoyed in the years 1809 and 1812, in the last of which there were three thousand eight hundred added to four associations.

Georgia contains more of our denomination together with its adherents than of any other, and more than any of the Southern States excepting Virginia. Virginia contains the largest association, Dover; Georgia the largest church in the United States, the first African, Savannah, containing in 1832, twenty-seven hundred and ninety-five members. In 1812 the state contained five associations, one hundred and seventy-one churches, and upwards of sixteen thousand communicants; in 1832 these had increased to eighteen associations, five hundred and nine churches, and over thirty-eight thousand members.

TENNESSEE.

The first settlements in this state, were made on the Holston river and its waters in East Tennessee, and here were the first Baptist churches established. It is supposed that two churches were gathered here before the Indian war of 1774, and by that broken up, but no precise information exists concerning them. The beginning of the churches which had a permanent standing was in 1780, when several ministers from Virginia and one from North Carolina removed into the Holston country while it was a wilderness and exposed to the depredations of the Indians. They were accompanied by a number of brethren, and soon followed by a number of other ministers and brethren, among which were some who had left home in the capacity of a church. This is now called Buffaloe Ridge church.

In 1781, five or six churches had been established, which met together in conference twice in a year: this conference was soon organized into a temporary association placed under the patronage and direction of the Sandy Creek association in North Carolina. In 1786, the churches were erected a distinct body called the Holston association, containing then seven churches. In 1802, a division of the body took place for the formation of the Tennessee association.

The settlements in West Tennessee were not made

till those of the Eastern part had become large and flourishing. The first gathered in it was at Sulphur Fork in 1786, but it was not till 1790, that the denomination began to flourish. In 1796, five churches were embodied in an association called Mero District, which has become the mother of some others, but which was dissolved or nearly so in a singular manner. Some difficulty occurred in the association with a minister by name of Dorris, against whom charges of a criminal kind were made but could not be fully substantiated. The majority would have been glad to dismiss him and his church, but he seemed as determined to maintain his seat, the association therefore in 1803, resorted to the singular expedient of dissolving their body and forming a new one into which they would not receive him. The new association thus formed was called Cumberland. Three churches besides the one to which Dorris belonged, continued to meet under the former name, but Mr. Benedict says, it never prospered or increased, and the name I do not find at all in Allen's Register for 1833.

Tennessee has shared largely in revivals, and the Baptist interest has been considerably promoted and enlarged, and though there are many now opposed, yet the churches are taking a more decided stand in favor of religious effort. A more enlightened and efficient ministry is beginning to be enjoyed, and the efforts of the A. B. Home Mission Society are sensibly felt, so that the hope may be entertained that the denomination will flourish extensively.

The number of churches in 1811 was upwards of one hundred and fifty, and the communicants nearly twelve thousand. In 1832 there were twenty associations, four hundred and thirteen churches, and more than twenty thousand members.

KENTUCKY.

About the year 1799, some Baptist ministers visited Kentucky, among them John Taylor, and Lewis Lunsford, called the wonderful boy. They found a few brethren scattered through the settlements, to whom they preached. About 1781, some preachers and many members began to settle in the State, so that as early as 1785, three associations were organized. In some instances the baptist emigrants were formed into churches previous to their leaving Virginia, and while on the way through a dreary country and exposed to the assaults of the Indians, might be, "like the children of Israel, styled the church in the wilderness." By rapid emigration Kentucky soon abounded with Baptists.

The Elkhorn association was formed in 1785, and for a considerable length of time enjoyed a large amount of prosperity, receiving at the annual meeting in 1801, an addition of more than three thousand members. From it have gone out many other associations. But it has since experienced severe trials, one in

1802, in the case of a minister by name of Easton, and James Gerrard a member of the same church, and at that time Governor of the State, who began to disclose some speculations of an Arian or Socinian cast, and another about two years after, by the introduction of the subject of slavery, and subsequently by personal disagreement, and still more recently by Campbellism. It is now however a respectable body. In 1832 it contained twenty churches, with three thousand four hundred and twenty-seven members.

This notice of the Elkhorn association may suffice as a specimen of the history of most others in the state, all having been subjected to similar vicissitudes. Some account of the great revival in Kentucky will be given in the chapter devoted to the subject.

In 1812 according to Mr. Benedict and the statement of another, the sum total of the denomination in Kentucky was, thirteen associations, two hundred and sixty-three churches, and between seventeen thousand and twenty thousand members. By Allen's Register, there were in 1832, thirty-four associations, four hundred and eighty-four churches, with thirty-four thousand one hundred and twenty-four communicants.

OHIO.

Some of the first settlers here were Baptists, and the interests of the denomination have considerably

prevailed. The oldest church in the State was formed in 1790, with five members, by the late Stephen Gano. It was originally called Columbia, now Duck Creek, containing in 1832, one hundred and eleven members. It has enjoyed several revivals and has put out a number of ministers.

The first association called the Miami, was formed in 1797, of only four churches in which were probably not more than one hundred members. Its circumstances have been generally prosperous. From it was formed the White Water in Indiana, and the East Fork of Little Miami in Ohio, which two bodies numbered in 1832, forty-seven churches. The old body in 1832, comprised twenty-six churches and twelve hundred and forty-five members.

The brethren in Ohio are now to a considerable and increasing extent engaged in forwarding the benevolent plans of Christian operation, under the judicious direction of several enterprising ministers and other brethren. The whole number of members in 1809, was about twenty-five hundred, since which they have increased considerably. In 1832 the sum total was twenty-one associations, two hundred and eighty churches, and ten thousand four hundred and ninety-three communicants.

INDIANA.

In this State the Baptists are numerous and capable of accomplishing much if they were properly

excited to religious effort, which some recent movements indicate will be the case ere long. The churches have been seriously disturbed by the sentiments of the self styled Reformer, A. Campbell, and also by the influence of Daniel Parker. Mr. P. has written several philippics against missions &c. and published two pamphlets on what he calls the "two seeds," in which he maintains that there is an Eternal and self subsistent devil—that the non elect never fell in Adam and did not proceed from him, but were begotten by the Devil, Eve being their mother but Adam not their father, that there is no repentance nor provision of salvation for them &c. &c. Both these men have been industrious in propagating their sentiments and have succeeded in drawing many away after them, but it is believed that their influence is on the decline.

Several of the associations and many of the churches are decidedly hostile to mission and other societies, but some feel and act for the glory of God and the enlargement of Zion, and a redeeming spirit begins to prevail in the state which will undoubtedly place the Baptists of Indiana on the eminence to which their numbers &c. entitle them. From imperfect returns furnished in 1832 we learn that there were twenty-one associations, two hundred and ninety-nine churches, and upwards of eleven thousand members.

ILLINOIS.

The first Protestant preacher who ever visited Illinois was a Baptist preacher by name of James Smith from Kentucky, in 1788. The first Protestant church was a Baptist church at New Design, the field of Mr. Smith's labors, in 1796.

In this State the Baptists are not so numerous as in Indiana, though in other respects they are similar. They are becoming we trust, moulded into a closer resemblance to the primitive saints in their zeal for the Lord of Hosts. The State is beginning to enjoy the labours of more such men as J. M. Peck, the Home Mission society is aiding them to a good degree, and the old leaven of Antinomianism &c., having produced so bad a fermentation is discovered, to be condemned. Their infant yet rising institutions, will be noticed in the proper place.

The sum total of the denomination in the State so far as could be ascertained in 1832, was sixteen associations, one hundred and sixty-one churches, and four thousand six hundred and twenty-two members. It is evident from this statement that the churches are small, averaging but about thirty members, yet they are scattered throughout the whole State, which containing forty-eight counties, would give to each county more than three churches. If the churches be

thus divided, circumstances are afforded for the indulgence of a pleasing vision of the future, when the churches will arise and shake themselves from the dust, and the converts be multiplied.

MISSOURI.

Mr. Peck in the Pioneer says, that "as early as 1796 and '97, a number of Baptist families emigrated from North and South Carolina and Kentucky, to Upper Louisiana, now Missouri, and lived for several years under the Spanish government."

"These all lived without church privileges for several years. Thomas R. Musick now living, the late pious John Clark, a preacher by the name of Brown, and perhaps others, sought out these scattered sheep in the wilderness, visited and preached to them by stealth, and were frequently threatened with the *calaboza* (the Spanish prison) but through the lenity of the commandants were permitted to escape. Their little meetings were quite refreshing to these pilgrims, surrounded as they were by the laws and rites of Romanism. Thomas R. Musick removed his family and settled in this country in 1803, being the first Protestant minister that settled in the country. Thus the Baptists were the pioneers, and have an undoubted 'preemption right' to Missouri. A church

was not formed until 1805, which still exists in St. Louis county, and has a large brick meeting house."

There are some energetic associations and churches in this growing state. The Franklin association, will not receive any church that is opposed to systematic efforts for the enlargement of the Redeemer's kingdom. In this new body composed of ten small churches, there were eighty-two baptized in 1832. The Clark's River association is opposed to benevolent operations, such as mission Societies, Sunday School Unions &c. It comprises seven churches, and received by baptism two in the same year. Other instances might be given of the practical effects of these opposite principles.

The sum total of the denomination is given in Allen's Register at thirteen associations, one hundred and forty-six churches and four thousand nine hundred and seventy-two communicants, which falls short of the real number, as but few of the minutes for 1832 were received.

ALABAMA.

Respecting the time of the first establishment of Baptist churches here, we are not informed. In looking at the minutes of two associations for 1832, we find the earliest date to be 1818, in which year several were constituted. Most of the churches are small,

the largest in 1832, containing one hundred and sixty-three members. The average for the state is less than forty-six. But the little ones will become thousands, because many of the brethren in Alabama are working men, and their labor cannot be in vain.

In 1832, there were in the state thirteen associations, two hundred and fifty churches and eleven thousand four hundred and forty-five members.

MISSISSIPPI.

An association was formed called the Mississippi, about 1807, of churches composed of persons who had emigrated mostly from Georgia and South Carolina. In 1832, there were eighty-four churches in the state, comprised in four associations, with three thousand two hundred members.

LOUISIANA.

Protestants in this state are not, comparatively numerous, but increased exertions are now in operation for the enlargement of their interests. The Baptists are doing something in the enterprise, and share partially in the success. The churches, are generally small, the largest being that at Feliciana, of which we present the following statement. " This church

was gathered by J. A. Ronaldson, its present pastor. He was educated a Presbyterian, and was a member of a Pedo baptist church ; but from strong convictions of the truth, he embraced the sentiments of believers baptism, and joined the Baptist church, contrary to views of worldly interest, and the wishes of his best friends. He arrived in New Orleans in December 1816, where he labored seven months with encouraging prospects, but for want of funds retreated to the next important station, on the east bank of the Mississippi, where in 1817, he constituted the Feliciana Baptist church, with eight members. It contained in 1832, two hundred and twelve members, and was then the largest Protestant church in the State.

There is one association composed wholly of churches in this state, twelve in number, with three hundred and forty-five members; the remaining four churches with three hundred and eighty-three members, belong to the Mississippi association. This was the statement furnished in 1832; since then stations have been occupied in New Orleans and other places.

ARKANSAS.

No information can here be given of the rise of Baptists in this region, it was no doubt by emigration from older settlements. The Little Rock association contained in 1828, eight churches and eighty-eight

members. The Spring River in 1831, nine churches and ninety-three members. For these seventeen churches there were but seven ministers. Through the efforts of the Home Mission Society, it is hoped the destitution will be supplied and the wilderness soon flourish.

MICHIGAN.

The first church in this territory appears to be the Pontiac, constituted in 1822. Since then up to 1832, there were sixteen more formed, making in all seventeen churches, and seven hundred and eleven members, composing one association, called the Michigan. The Baptist interest is in rather flourishing circumstances. The church in Detroit is beginning to exert a favorable influence there, and the support rendered the churches in the country by the Home Mission Society, together with the emigration of brethren from other states, can but inspire the hopes of Zion's continued enlargement.

CANADA.

An association was formed here in 1804 of only three small churches, which had been built up chiefly by missionaries from the states of Vermont and New

York. In 1832 there were four associations, thirty-seven churches and about two thousand members. During the last year (1835) extensive revivals were enjoyed in some of the churches, in which the principles of the Baptists, commended themselves to many who had been educated in opposition to them. This statement refers to Upper, the interest in Lower Canada is more feeble.*

Having thus glanced at the Baptists in this widely extended country, so far as known by that name they are associated together, we cannot perhaps, do better than present a summary view of other societies called Baptist, but holding sentiments diverse from those of the Regular Baptists.

CHAPTER VI.

CHURCHES WHICH HOLD TO WEEKLY COMMUNION.

The old church at Sandy Creek, North Carolina, for some years practiced weekly communion, but has relinquished it.

Some years ago, a number of ministers came from Scotland as Independents, who after travelling a short

* From the Report of the A. B. Home Mission Society, we learn that in Upper Canada, there are sixty churches and in Lower, an association has been formed of eight churches and seven ministers. Revivals have been enjoyed, and prospects are cheering.

time through the United States, were led to embrace Baptist sentiments. About 1809, four of these ministers were baptized, and about the same time several other Pedo baptist preachers were immersed. But as the Scotch Independents had generally practiced weekly communion, these new converts to believers baptism were tenacious on that point. Some small churches were gathered in different places, of which we can give no very particular information. None it is believed, are associated with us excepting the church in New York, under the charge of Mr. Maclay, whose successful and commendable course has been noticed. In fact, the doctrinal sentiments of these persons are different, and in the order of their churches there has been no uniformity, nor do they seem to have maintained much fellowship with each other. Perhaps here may be a suitable place to assign the Campbellites, if our good brother Maclay will allow it. We would gladly assign to him their supervision. A little community of these pleaders for the "ancient order of things," exists in Philadelphia, and hold their meetings in Bank Street, the former session room of the First Presbyterian church.

FREE WILL BAPTISTS.

Though from the beginning of Baptists in this country, there have been some who dissented from

their views of the doctrines of grace, no considerable party was formed until about 1780, when one was founded by Benjamin Randal, of New Hampshire. A number fell in with his views, and broke off from the other churches. They are now found in many parts of the United States. Their distinguishing tenets, will be known from their name. Their numbers were estimated by Mr. Benedict at one hundred and fifty churches, and ten thousand members. In October 1832, their sixth General Conference met at Meredith, New Hampshire, when reports were presented making their sum total, eight yearly meetings, thirty-six quarterly meetings, five hundred and forty-six churches, and twenty-five thousand two hundred and seventy-six members.

With this people may be associated, those calling themselves *Christians*, who have a number of churches, in some of the Western States. They are, however, said to be Socinians or Arians, and they are no doubt one or the other, or perhaps there are some of both. Their strength is not particularly known. It is perhaps on the decline, in consequence of the more recent speculations of Alexander Campbell.

SEVENTH DAY BAPTISTS.

This sect differs in nothing particularly from the "Baptists," but in their views of the Sabbath, holding that

the ten commandments are still binding upon Christians, and of course that the Seventh day of the week, and not the First, should be observed as the Christian Sabbath. They admit that the early christians paid respect to the first day of the week on account of the resurrection, yet contend that they then, and in after ages, observed the ancient Sabbath, and that the practice of observing two days was continued to the time of Constantine, when by an imperial law, the First was established in preference to the Seventh day. Their sentiments seem to have been maintained by some as early at least, as the twelfth century. Francis Davidis as we have seen in the history of Transylvania, was of this denomination.

There have been persons of these sentiments in England for a considerable period, among them the family of the Stennett's for three generations. Edward Stennett is the first of the family of whom we have any information. In the time of the civil wars he took the side of the Parliament. When he left the established church and united with the Baptists, he fell under the oppression of the ruling party, and being deprived of the means of subsistence, studied and practised medicine. Joseph, his son, became an eminent minister, whose learning and abilities were very great, and who rendered essential service to the Baptist cause. His son Joseph, D. D., retained his opinions of the Seventh day, but became pastor of a church of another belief. The fourth in descent was the late Samuel Stennett, D. D. (author of several hymns in

our collections) of London; and the fifth, Joseph Stennett, of Oxfordshire. Francis Bampfield, one of the most eminent ministers of his time, was of this persuasion.

In the time of Edward Stennett there were nine or ten churches in England, but when Mr. Benedict wrote, he could not learn that there were more than three.

The first Sabbatarian church in America, was formed in Newport, R. I. in 1671. The Hopkinton church was founded in 1708, and contained in 1812, about nine hundred members; though in 1832, the number was six hundred and seventy-two. In the State of New York, there are several flourishing churches, there are also a few in New Jersey, Pennsylvania, Connecticut, Virginia and Ohio. The Seventh day Baptist Conference was formed in 1808, with eight churches and about eleven hundred members. In 1832, there were connected with it thirty-two churches, forty-two ministers, and four thousand two hundred and fifty-eight members. What the population now is, under their influence, we cannot determine. When the number of their communicants was less than two thousand, it was supposed by Mr. Clarke their historian, that the Seventh day was observed by a population of not less than fifteen thousand.

More than half the whole number of members, are comprised in the churches in the State of New York.

KEITHIAN OR QUAKER BAPTISTS.

Soon after the settlement of Pennsylvania, a difference arose among the Quakers about the sufficiency of the light within, some affirming, some denying. The latter were headed by George Keith, and therefore called Keithians. The difference rose to a division in 1691, when separate meetings were established and a confession of faith was published. About the same time, and afterwards, other pieces were published, among other things to complain of the unfair treatment, slanders, fines, imprisonments, and other persecutions they endured from their brethren.

In regard to this dispute there is one circumstance which we have promised to notice. John Holmes, the only Baptist magistrate in Philadelphia at the time, refused to act with the Quaker magistrates against the Keithians, alleging "that it was a religious dispute, and therefore not fit for a civil court." He also openly blamed the court for refusing to admit the exceptions, which the prisoners made to their jury. This is another proof that the principles of the Baptists will not admit of persecution for conscience' sake.

However, the current was against them, and the Keithians declined. Their leader went over to the Episcopalians. Many persisted in the separation and

by resigning themselves to the guidance of the Scriptures found water in the commission, and bread and wine in the command, &c. In a few years the most of them united with the Seventh day, and the Regular Baptists. We have seen that the meeting house of one of their societies occupied the site of that of the First Baptist church in Philadelphia. The church of Brandywine was formed by Abel Morgan with fifteen of this sect, and some united with the Southampton, and others with the Lower Dublin church.

Thus we have seen that the Keithian Quakers became transformed into Keithian Baptists. They were called also Quaker Baptists because they retained the language &c. of the Quakers.

TUNKER BAPTISTS.

They are called Tunkers in derision, but as the term signifies Dippers they may rest contented with the nickname, since it is the fate of the Baptists, in all countries to bear some cross or other. Their first appearance in this country was in 1719, when about 20 families landed in Philadelphia and dispersed themselves to Germantown and other places. Another company arrived in 1729. These had been bred Presbyterians, excepting one who was a Lutheran, and being neighbors they consorted together to read the Bible and edify one another in the way they had

been brought up ; for as yet they did not know there were any Baptists in the world. However believer's, baptism and a congregational church soon gained upon them, insomuch that they were determined to obey the Gospel in these matters, which they did. By persecution they were scattered through Germany, &c. and finally these two companies sought refuge in America. Thus from a little one of seven souls has sprung a thousand.

The main body of Tunker Baptists in America is in Pennsylvania. By a statement of Morgan Edwards in 1790, it appears that there were at that time 1 church in Jersey, 15 in Pennsylvania, 7 in Maryland, and in the more Southern States 10, with about 1500 communicants, and a population of about 4000. It seems they have always been shy of the English, and it has been said that they will make no communication to others concerning themselves. Some churches mentioned by Mr. Edwards have become extinct, others have removed to the Westward, and on the whole we believe them to be on the decline.

It is difficult to say what are the definite doctrinal sentiments of the Tunkers ; it is said that they hold the doctrine of universal salvation and hence they are often called Universalists. The writer can testify that some of them preach universal restoration. They practice true immersion, the candidate kneeling. They maintain a great degree of simplicity, are meek and quiet in their deportment, and had at one time acquired the name of the Harmless Tunkers.

MENNONITES.

This people take their name from Menno Simon, (of whom mention has been made) who was a man of learning and zeal and carried the Reformation farther than Luther and Calvin. He would have been ranked with the chief Reformers, had there not been some cross grained fatality attending the deeds of the Baptists to prevent their deserved praise. He was willing for the truth's sake, to encounter the odium, that their enemies attempted to cast upon the Baptists in consequence of the Munster affair. We may say here, that the contrivers of that insurrection were not Baptists though three of them became conspicuous in it; one on account of his wealth, and two by their superior skill and courage in contending with the tyrants who opposed them.

We have stated Menno's views of baptism; he was a Baptist. He was immersed and did immerse only. His successors did the same for a long time, except when they made proselytes in prison or were prevented from going to rivers, which they excused as cases of necessity. But with them as in the case of Catholics, &c. what was at first done out of a supposed necessity became afterwards a matter of choice. No necessity now exists in this country for pouring, and as the Mennonists maintain their integrity with regard to the subjects by confining the ordinance to

professed believers, it is hoped that they will return to follow Menno in an affair wherein he was so eminent a follower of Christ and his Apostles. We feel disposed to commend them as far as they go, because while they require repentance and faith previous to baptism they keep up the distinction between the church and the world, which those do not who act upon the contrary principles of infant membership.

Their doctrinal sentiments are for the most part orthodox. They will neither swear nor fight, nor bear any civil office, nor go to law, nor take interest for the money they lend. Some of them yet wear their beards, and practice feet washing. They use great plainness of speech and dress. Their church government like that of all Baptists, is wholly democratic or republican.

Some families of this people were in Pennsylvania as early as 1692, and in 1708, there was a church settled at Germantown consisting of 52 members. What the total number of this sect now is we cannot tell, they are not however, upon the increase. As they have changed the administration of baptism from immersion to affusion, they are wholly left out in the enumeration of American Baptists.

SIX PRINCIPLE BAPTISTS.

In Rhode Island and some other places in the early settlement of churches there were some, who very

rigidly contended for the six principles of the doctrine of Christ as laid down in the 6th chapter of Hebrews, and hence derived their name. Some it appears opposed singing in public worship. Their sentiments generally are those of other Baptists. In 1832 there were 23 churches, and 2,137 members.

CHAPTER VII.

This chapter will be devoted to Biographical notices of some distinguished ministers and others in the Baptist denomination. These for the most part will be selected from Benedict's History, because we presume that they are the least familiar to the mass of readers, especially those who are in the habit of perusing the periodicals of the day, in which occasional notices are taken of deceased and living ministers and others. Further, there are many who are constrained to admit that the Society now wields in its ministry a large amount of talent and influence, but who seem unwilling to concede the same to have been always the case. Again, the writer may be permitted to express his humble opinion, that no denomination has ever been honored with a more devoted and efficient ministry than the Fathers of our churches constituted. They won many to righteousness, and while they shine as stars in the firmament of heaven, let them ever occupy among us, the beneficiaries of their labors and

successes, the eminence of dazzling reflection to which their virtues entitle them. The chapter will not however, be devoted entirely to them, but will embrace others in this country and some in Europe. Their names will be presented neither in reference to preeminence nor date, but in alphabetical order.

ISAAC BACKUS, A. M. was born at Norwich, Connecticut, January 9th, 1724. In the New Light Stir he was brought to the knowledge of the truth, when in the 18th year of his age. He united with a Pedo baptist Church, and began the ministry in 1746. In 1751 he embraced Baptist sentiments. From this time he took an active part in favor of the Baptist cause and the welfare of his country, as an ardent advocate for religious liberty. A list is given in Benedict made out by himself, of 36 pieces published by him, to which others may be added. He finished his course, November 20th, 1806, in the 83rd year of his age, and 60th of his ministry.

To him the denomination is greatly indebted for his untiring efforts in their behalf. He wrote a history of the Baptists in 3 vols. As a historian, Bancroft says, he is not sufficiently esteemed. It may be truly said of him "he was a burning and a shining light."

WILLIAM CAREY, D. D. "We can picture to ourselves no human being in an attitude of mind partaking more of moral grandeur, no human intellect more sublimely occupied in view of the angels, than Wil-

William Carey, the obscure village school master, conceiving the project of going forth, single handed, to make an inroad into the very heart of the kingdom of darkness, in the distant East. While yet a youth, struggling with penury, his mind was first visited with that strong impression of solicitude for the salvation of the Heathen, which it would be impiety to ascribe to any other source than the immediate suggestion of Him who had designed and separated him for the work."

William Carey was born at Hackleton in Leicestershire, England, on the 17th August, 1761. The circumstances of his parents were extremely narrow, and he had few advantages of education, except those which his own active and enquiring mind obtained for him. He was brought up as a journeyman shoemaker; and a boot made by him is still preserved by one of his friends as a relic. It was about the year 1779, that young Carey became the subject of a decided religious change. Up to that time, he had discovered no piety, and had even ridiculed religious people."

"When in his nineteenth year," says his sister "my dear brother used to speak at a friend's house in the village, when he came to see us. I recollect a neighbor of ours, a good woman, the first Monday morning after he had spoken before a few friends, came in to congratulate my mother on the occasion; when with some surprise my mother said: What! do you think

he will be a preacher? "Yes, our friend replied, and a great one too if he lives."

"In 1783 Mr Carey united himself to the Baptist church at Olney, under the pastoral care of Mr. Sutcliff. In 1785 he was called to the work of the ministry; and was ordained pastor over the infant Baptist Society in the village of Moulton in 1787." He afterwards went to Leicester and became in 1791, pastor of the church over which Robert Hall presided many years. Here his ministry was greatly blessed, and here he introduced the monthly concert of prayer, a practice first adopted by some ministers at Nottingham, upon the suggestion of Mr. Sutcliff in 1784, and now become general throughout the christian world.

About the year 1793 a Mr. Thomas, who had visited Bengal and witnessed the wretchedness of the idolatrous people, greatly strengthened Mr. Carey's mind in the purpose he had formed to attempt the improvement of the heathen world. These two communicated with Mr. Fuller and Dr. Ryland and other leading members of the denomination on the subject. A society was formed which commenced its labors with between £13 and £14 as the whole amount of its disposable funds! With a firm and unbending faith and a resolute purpose, Dr. Carey agreed to go out to India and there support himself as far as possible, whilst he qualified himself for his missionary duties.

The circumstances under which he quitted England were singular and interesting. His wife refus-

ing to accompany him after every entreaty had been employed, he and Mr. Thomas were compelled to sail without her. After they had proceeded a short distance a circumstance occurred on board the ship, which induced the Captain to put them on shore. This was for a moment a severe disappointment, but having secured a passage on board a Danish vessel, and being furnished by the liberality of Dr. Rippon and others, with the funds necessary for the increased expense of travelling to which they were subjected, they hastened to visit Mrs. Carey. She again turned a deaf ear to their entreaties, and they with heavy hearts took as they thought a last farewell and left her. When they had proceeded about two miles, Mr. Thomas insisted upon turning back and making one more attempt. Mr. Carey objected and entreated to have his feelings spared but Mr. Thomas seemed so resolutely bent on this renewed effort, that they did turn back. They succeeded in the effort, but not a moment was to be lost, and they with Mrs. C. and her sister and four children were hurried off to Deal. On their arrival there the vessel was discovered under sail, and but little hope was entertained of overtaking her. The attempt was made and by dint of perseverance they were all received on board and conveyed to their destination. On their arrival Dr. Carey and Mr. Thomas engaged in secular employments, which enabled them to acquire and become familiar with the language of the natives. Mr. Carey was soon called to an account, and upon admitting that his design

was to evangelize the heathen, he was told that he must forthwith embark for England. This proceeding drove him to seek refuge in the Danish settlement of Serampore, 13 miles from Calcutta, where he was joined in 1800 by Ward, Marshman and others, all of whom, except Dr. Marshman and his son, have entered into their rest.

Dr. Carey was indefatigable in his labors to acquire the languages of the East. We present our readers with a view of his engagements for one day, which he describes himself in a letter to a friend. "I rose this morning at a quarter before six, read a chapter in the Hebrew Bible, and spent the time till seven, in private addresses to God, and then attended family prayer with the servants in Bengalee. While tea was getting ready, I read in Persian with a moonshi who was waiting when I left my bed room; read also before breakfast a portion of scripture in Hindostanee. The moment breakfast was over, sat down to the translation of the Ramayuna from Sungskrit, with a Pundit, who was also waiting, and continued this translation till 10 o'clock, at which hour I went to College, and attended the duties there till between one and two. When I returned home, I examined a proof sheet of the Bengalee translation of Jeremiah, which took till dinner time. I always when in Calcutta, dine at Mr. Rolt's which is near. After dinner, translated, with the assistance of the chief Pundit of the college, the greatest part of the eighth chapter of Matthew into Sungskrit. This employed

me till six o'clock. After six sat down with a Tel-
 inga Pundit to learn that language. At seven, I be-
 gan to collect a few *previous* thoughts into the form
 of a sermon, and preached in English at half past
 seven. After sermon, got a subscription of £63 10s
 towards erecting our new place of worship. Preach-
 ing was over and the congregation gone by nine. I
 then sat down and translated the eleventh of Ezekiel
 into Bengalee, and this lasted till near eleven, and
 now I sit down to write to you. After this I conclude
 the evening by reading a chapter in the Greek Testa-
 ment and commending myself to God. I have never
 more time in a day than this, though the exercises
 vary."

From his early youth he discovered a fondness for
 botanic studies, which accompanied him to India, and
 his delight in the works of God may be considered as
 tending in a great degree both to his health and fine
 flow of spirits, for which he was distinguished. "Ris-
 ing before five in the morning, he rode out for an
 hour, and after this was to be found among his trees
 and plants. In process of time his garden became
 perhaps the best private garden in India." In 1812
 he printed at Serampore the *Hortus Bengalensis*, or
 catalogue of the plants growing in the East India Com-
 pany's Botanic garden at Calcutta. The *Flora Indica*
 was also published by him. In the Botany of India
 two trees and an herb bear his name—the *Careya*
Arborea,—*Spherica*,—and *Herbacea*. The Agri-

cultural and Horticultural Society of India, owes its origin to Dr. Carey.

“Nor was it to the vegetable world only he directed his leisure moments, if leisure he ever knew. ‘I have for a long time,’ says he in 1811, ‘been describing the birds of Asia, and have already accomplished almost one half of them, and some of the quadrupeds, and a few of the insects.’ In a few words, besides his valuable lectures on divinity, lectures on astronomy and geography, as well as natural history, and in Bengalee as well as English, were delivered by him for many years.”

But his aptitude for acquiring languages, was Dr. Carey’s most wonderful natural endowment. Before he left his native country for India, he had under many difficulties, made himself sufficiently master of six languages besides his native tongue, to read the bible in each ; viz : Latin, Greek, Hebrew, French, Italian and Dutch. In the languages of the East he made the same progress, so that “God most graciously prolonged the years of his servant, until he lived to see more than 213,000 volumes of the Divine word, in forty different languages, issue from the Serampore press.”

Speaking of his “enlarged humanity,” one remarks that “long familiarity with the miseries of Hindooism has hardened by degrees the heart of many a European in his day ; they never could the heart of Carey.” His exertions first led to the prevention of infanticide, and that of persons devoting themselves to

death in the mouth of the Hooghly. He also contributed most powerful aid in procuring the declaration by the Governor General in council, of the illegality of the burning or burying alive the Hindoo widows. In the attempt to establish a leper hospital in Calcutta, Dr. Carey took an active part. The Benevolent Institution for the education of the indigent and neglected Portuguese children in Calcutta, was established by the senior brethren at Serampore, and they were the first who commenced the education of the Hindoo *female*.

“The little church that he at first formed, has branched out into 26 churches now connected with the mission, in which the ordinances of the Gospel are regularly administered. Often did he exclaim in astonished thankfulness, “what has God wrought.”

“The career which Dr. Carey has run, is worthy of most honourable notice. He was a man who stood prominently forward from the mass of the several generations of men with whom he lived, and both for his private and public character, deserves to be had in everlasting remembrance.”

He has been termed “the Protestant Xavier,” “and the Apostle of Modern missions” and we hesitate not to affirm that, a greater than he, has not lived in the present century. He departed to his eternal rest, having not a doubt, and as he often said with not a wish left unsatisfied, on the 9th June, 1834, aged 73 years.

NATHANIEL R. COBB. It is to the principles of Mr.

Cobb rather than the incidents of his life that our attention is to be directed. He has taught how a Christian merchant can live, and how he can die. He was born in Falmouth, near Portland, Maine, on the 3d of November, 1798. His childhood and youth were passed at Plymouth, Mass., until 1814, when he went to Boston as a clerk to Messrs. Ripley & Freeman. In May 1818, he was baptized by Dr. Sharp and became a member of the Charles street Baptist Church. In February, 1819, he commenced business with Mr. Freeman, under the firm of Freeman & Cobb. He died on the 22d May, 1834, leaving a widow and an only son to survive him.

Mr. Cobb resolved at the commencement of his religious life, that he would serve the Saviour with all his power, in that sphere which seemed to be particularly assigned to him. He had not an opportunity to acquire extensive learning, and he could not serve the church to any considerable extent by his voice or by his pen. But he possessed *un*usual talents for business, which he regarded as the instrument he ought to employ for the glory of his Saviour. He felt it to be his duty to use this instrumentality in earning money for the cause of God, on precisely the same principles that it is the duty of the minister, to devote his talents for preaching to the service of the Lord Jesus. He accordingly in November 1821, drew up and subscribed the following remarkable document :

“ By the grace of God, I will never be worth more than \$50,000.”

“ By the grace of God, I will give one-fourth of the nett profits of my business to charitable and religious uses.”

“ If I am ever worth \$20,000 dollars, I will give one-half of my nett profits; and if I am ever worth \$30,000, I will give three-fourths; and the whole after \$50,000. So help me God, or give to a more faithful steward, and set me aside.”

“N. R. COBB.”

“ To this covenant he adhered with conscientious fidelity. He distributed the profits of his business, with an increasing ratio, from year to year, till he reached the point he had fixed as the limits of his property, and then he gave to the cause of God all he earned. He always felt, that God had bestowed on him a rich blessing, in enabling him thus to serve his cause. On his death bed, he said to a friend “ By the grace of God—*nothing else*—by the grace of God, I have been enabled, under the influence of those resolutions to give away more than \$40,000. How good the Lord has been to me.”

The services of Mr. Cobb, as a member of numerous benevolent societies, were highly valuable. His sympathies and liberality were not confined to his own denomination; but he justly felt that as a Baptist he could best advance the Redeemer's kingdom, by upholding Baptist interests and institutions.

The last days of his life were brightened by christian hope. While he was able to converse, he expressed his humble yet firm reliance on the Redeem-

er. He spoke with grateful joy of the Saviour's love and faithfulness, and of his desire to depart and be with Christ.

Mr. Cobb steadily acted upon the principles of the duty of every Christian to serve God with whatever kind and degree of talent he possessed. While he served the Saviour by personal activity, by his sound judgment, and by his skill in managing the temporal concerns of Zion; his peculiar talent was that of earning money; and he faithfully employed it for the glory of God. Why should not other Christians follow his example? Why, for example should not the merchant; or farmer or mechanic, in America, consider it to be as much his duty to spend his life in labour to maintain some missionary in Burmah, as it is the duty of that missionary to go abroad, and preach the Gospel to the heathen?

Mr. Cobb resolved that he never would retain as his own property more than 50,000 dollars, considering that as large a sum as any Christian has a right to possess. But, he did not wait until he had acquired that amount, before he began to devote his money to religious uses. There are many Christians, who think that, if they could accumulate a certain sum, they would then be generous. Mr. C. did not act thus, but from the beginning gave to the Lord, who amply repaid him.

Mr. Cobb acted on a settled plan. He had established a principle and he adhered to it. His benevolence was not an occasional overflow, at the impulse

of excitement ; it was a steady stream. He would not trust to his feelings. He said that he sometimes gave money from principle, when, if he had consulted his feelings alone, he might have withheld it.

Mr. Cobb resolved to distribute his money himself while he lived. There is a very common delusion among Christians on this subject. They resolve that, in their last will and testament, their money shall be judiciously and liberally appropriated to benevolent purposes, and thus appease their consciences for their penuriousness while they live. He was his own executor, and the 40,000 dollars which he gave away during his short life, may have done more good than half a million had it been bequeathed in his will.

Mr. Cobb was an evidence, that a man may be most actively engaged in business, without losing the vigor of his piety. He may be found in the counting room, or on the exchange ; in the bank or in the insurance office, without compromising his Christian principles, or dimming the brightness of his example. Not the least of the services which Mr. C. rendered to the cause of truth, was his daily exhibition of the pure influence of Christian principles, by which he compelled the mercantile men, with whom he associated to acknowledge and reverence the power of that religion which so obviously reigned in his bosom. " Help, Lord, for the godly man ceaseth."

JOSEPH COOK. Mr. Cook was born of pious parents in the city of Bath, England, and converted under the ministry of Whitefield, who became exceed-

ingly attentive and kind to him. As he soon gave evidence of the possession of ministerial gifts, Lady Huntingdon sent him in the 19th year of his age to her college at Trevecka, South Wales. Here he applied himself closely to his studies, and made considerable improvement. He was much esteemed by his tutors and fellow students, especially for his lively spiritual turn of mind, and his readiness to help and comfort those who were in trouble of soul. In the villages around the school his labors were attended with success. Subsequently, at Dover and other places, his preaching was blest to the conversion of a number, several of whom became members of Baptist churches.

When the mission to America was formed, Mr. C. (with others) freely offered himself for the service. Early in 1776, he found it his duty to change his sentiments, and was accordingly baptized, and united with a Baptist church. He soon became the pastor of the church at Ewhaw, S. Carolina. His preaching continued to be blest to the conversion of many.

He died on Lord's day morning, September 26th, 1790, as the righteous die. His character is thus summed up by one of his friends; "his mental powers were good, and had received improvement by an acquaintance with the liberal arts and sciences, though his education had not been completed. As a preacher he was zealous, orthodox, and experimental. He spoke with animation and much fervor; though his talent lay so much in the persuasive, that at the end of his

sermon, he frequently left the audience in tears. He was taken from his labours at a time when his character had arisen to considerable eminence, and a spacious field of usefulness was opening all around him."

LEMUEL COVEL, was it is believed a native of the State of New York. He commenced his ministerial labors under great disadvantages, being both poor and illiterate. But notwithstanding he was obliged to labor almost constantly for his support, such were the astonishing powers of his mind, that he became one of the most distinguished preachers in the Baptist connection. His talents were far above mediocrity, his voice was clear and majestic, and his address manly and engaging. The doctrine of salvation by the cross, was the grand theme on which he dwelt with peculiar pleasure; and his preaching was of the most solid, perspicuous and interesting kind. He lived the religion he professed, and exemplified by his conduct the rules he laid down for others. As an itinerant preacher, his zeal and success were equalled by few; and perhaps exceeded by none of the American preachers. While travelling as a missionary in Upper Canada, in October, 1806, he finished his earthly course.

ISAAC EATON, A. M. Mr. Eaton was born in 1725, and died July 4, 1772. He was pastor of the church at Hopewell, N. J. about 24 years. His funeral sermon was preached by Samuel Jones, D. D. of Pennepek; who thus briefly portrayed his character. "The

natural endowments of his mind ; the improvement of these by the accomplishments of literature ; his early and genuine piety ; his abilities as a divine and a preacher ; his extensive knowledge of men and books ; his catholicism, &c. would afford ample scope to flourish in a funeral oration, but it is needless."

Mr. Eaton was the first man among the American Baptists, who set up a school for the education of youths for the ministry, and his labor in this department of ministerial usefulness, will certainly obtain for him a high regard in the estimation of the advocates of education.

MORGAN EDWARDS, A. M. was born in Wales, on May 9th, 1722. He entered on the ministry in the 16th year of his age. He arrived in this country in May, 1761, and shortly afterwards became pastor of the first church in Philadelphia.

The College and Academy, of Philadelphia, at a very early period, honored him as a learned man and a popular preacher, with a diploma constituting him Master of Arts; this was followed by a degree *ad eundem*, in the year 1769, from the College of Rhode Island. In this seminary he held a Fellowship, and filled it with reputation, till he voluntarily resigned it in 1789.

Mr. Edwards wrote several pieces, among which was "materials towards a History of the Baptists in Pennsylvania." The Baptist churches are much indebted to him, and will long remember the time and talents he devoted to their best interests, both in Eu-

rope and America. The College of Rhode Island is also under obligations to him, for his vigorous exertions, at home and abroad in its behalf. This he deemed the greatest service he ever did for the honor of the Baptist name.

He died in January 1795 in a good old age, and with the utmost composure closed his eyes on all the things of time. His becoming a Baptist was the effect of previous examination and conviction, having been brought up in the Episcopal church, and though he retained a particular regard for that church while he lived, yet the Baptist interest was ever uppermost with him. He labored to promote it, because he believed it to be the interest of Christ above any in Christendom.

BENJAMIN FOSTER, D. D. was born at Danvers, Mass. June 12th, 1750. His parents were Congregationalists. At the the age of eighteen they placed him at Yale College, where he soon distinguished himself for a religious life, and assiduity and successive classical literature. About this time several tracts relative to the subject of baptism, made their appearance. The matter was agitated in College, and fixed on as a proper subject for discussion. Mr. Foster was appointed to defend infant sprinkling. To prepare himself for the dispute, he used the utmost exertion. The result, however, was very different from what had been expected; for when the day appointed for discussion arrived, he was so far from being prepared to defend it, that, to the great astonishment of

the officers of the College, he avowed himself a decided convert to Baptist sentiments.

He graduated about the year 1772, and was soon after baptized by Dr. Stillman, of Boston. Shortly after his baptism, he took charge of the church at Leicester, where he continued several years, when he removed to Newport, R. I. where his sphere of usefulness was enlarged. He remained at Newport until 1788, when he received and accepted a call to the First Baptist church in New York, where he labored till 1798. He died in the 49th year of his age.

In September 1792, the degree of D. D. was conferred upon him by the College of Rhode Island, in consequence of a learned publication of his, entitled, "A dissertation upon the seventy weeks of Daniel &c." As a scholar, particularly in the Greek, Hebrew, and Chaldean languages, Dr. Foster left few superiors. The following inscription in marble over his grave, written by an eminent Presbyterian clergyman of New York, is an encomium justly due to his memory: "As a scholar and divine he excelled; as a preacher he was eminent; as a christian he shone conspicuously; in his piety he was fervent; the church was comforted by his life, and it now laments his death."

DANIEL FRISTOE, was born in Virginia in 1739, was bred an Episcopalian, but embraced Baptist sentiments soon after they began to prevail in Virginia. He received a liberal English Education. When about 23 years of age, his curiosity led him to go a considerable

distance to hear a Baptist preacher. While at the meeting his horse strayed away and he was obliged to tarry all night at the place. He returned home with much seriousness and solicitude, and after laboring a while under great distress of mind, was brought into the liberty of the gospel. He began to exhort, and was soon called to the ministry. His course was short and rapid, and the success of his labors unusually great. He died in the 35th year of his age.

His biography has been much neglected. We give a short extract from his own journal. "This day, June 15, 1771, I began to act as an ordained minister and never before saw such manifest appearances of God's working, and the devil's raging at one time and in one place. Sixteen persons were judged to be fit subjects for baptism. The next day being Sunday, about 2,000 people came together; many more offered for baptism, thirteen of whom were judged worthy. As we stood by the water, the people were weeping and crying in a most extraordinary manner; and others cursing and swearing, and acting like men possessed. When the ordinance was administered and I had laid hands on the parties baptized, we sang those charming words of Dr. Watts, 'Come we who love the Lord, &c.' The multitude sang and wept and smiled in tears, holding up their hands and countenances towards Heaven, in such a manner as I had not seen before. In going home I turned to look at the people, who remained by the water side, and saw some screaming on the ground, some wringing their

hands, some in ecstasies of joy, some praying, others cursing and swearing, and exceedingly outrageous. We have seen seen strange things to day."

ANDREW FULLER, D. D.* was born at Wicken, in England, on the 6th February, 1754. After his conversion, he lived a life of devotion to his God and Saviour, and the cause of truth and humanity, and died the death of the righteous. He entered into his rest on the 7th May, 1815, aged 61 years.

The eloquent Robert Hall has said in one of his works, "I cannot refrain from expressing in a few words, the sentiments of affectionate veneration with which I always regarded that excellent person while living, and cherish his memory now that he is no more; a man, whose sagacity enabled him to penetrate to the depths of every subject he explored; whose conceptions were so powerful and luminous, that what was recondite and original appeared familiar; what was intricate, easy and perspicuous in his hands; equally successful in enforcing the practical, stating the theoretical, and discussing the polemical branches of theology. Without the advantage of early education, he rose to high distinction among the religious writers of his day; and in the midst of a most active and laborious life, left monuments of his piety and genius which will survive to distant posterity."

*This degree was conferred by the college of New Jersey though never appropriated.

“ It may be doubted, whether since the time of John Knox, any man could be found on this side the globe, who laboured more to cultivate and extend the knowledge of the truth than Mr. Fuller; and to that eminent reformer he bore a striking likeness, both in his excellencies and defects. Nor can there be any hesitation in subscribing fully to the sentiment that has been expressed by his venerable friend the late Dr. Ryland, that he was probably “ the most judicious and able theological writer that ever belonged to the Baptist denomination ; and that he will be highly esteemed for his able defence of the truth as it is in Jesus, and for his zeal for the propagation of the Gospel, not only by his cotemporaries of various religious persuasions, but by posterity, as long as the English language, and the history of the Baptist Mission to India shall endure.”—*Morris' Memoirs.*

“ It is pleasing to reflect,” says Dr. Newman, “ that a spontaneous homage was paid to him by persons of all ranks and degrees. Men of education and learning, men of distinction in wealth and office, the poor and illiterate, Christians in the establishment and out of it, of all denominations, hung delighted upon his lips,” and when those lips were sealed in death, they poured out their tears upon his grave. And as long as the spiritual achievements in India are recollected, it cannot be forgotten, that Fuller lived and died a martyr to the Mission.

To the energy and labours of Fuller, the Baptist Mission to India owes much of its prosperity and

grandeur, and the names of Carey and Fuller will be transmitted together to the most distant posterity.

JOHN GANO was one of the most eminent ministers in his day. In point of talents he was exceeded by few, and as an itinerant he was inferior to none who ever travelled the United States, unless it were the renowned Whitefield. He was born at Hopewell, N. J. July 22, 1727, was converted soon after he arrived at manhood, and was ordained in 1754. His mother was a Baptist, and his father a Presbyterian. Every thing attending his profession among the Baptists, was conducted with prudence on his part and tenderness on that of his friends. He was at first much inclined to join the Presbyterians, but having some scruples on the subject of infant baptism, he determined to give it a thorough investigation. He not only read books, but had frequent conversations with Presbyterian friends, among whom was the famous Mr. Tennant. After some suspense, he became fully established in those principles, which he through life maintained with so much ability and moderation.

His mind was soon led to the ministry. One morning after he began ploughing in his field, this passage, "*warn the people, or their blood will I require at your hands,*" came upon him with such force that he drove on till 11 o'clock utterly insensible of his employment. When he came to himself, he found he was wet through with the rain, his horses were excessively fatigued, and the labor he had performed astonishingly great.

Mr. Gano was peculiarly qualified for an itinerant preacher. He had a sagacity and quickness of perception which but few possess; he had also a happy facility in improving every passing occurrence to some useful purpose. He could abash and confound the opposer, without exciting his resentment; and administer reproof and instruction where others would be embarrassed or silent. His memory was retentive; his judgment good; his wit sprightly and always at command; his zeal was ardent, but well regulated; his courage undaunted; his knowledge of men was extensive: and to all these accomplishments were added a heart glowing with love to God and men, and a character clear and unimpeachable. It is said that Hervey's servant declared his master could make a sermon out of a pair of tongs; and probably not much inferior to his were the inventive powers of Mr. Gano.

He was cordially esteemed and honored by the wise and good of all denominations. A clergyman of the Episcopal church in New York, heard him frequently, and noted in his journal "that he thought Mr. Gano possessed the best pulpit talents of any man he had ever heard." He died in Kentucky in 1804, in the 78th year of his age.

ROBERT HALL is too well known to need more than a passing notice here; indeed to transcribe the eulogiums upon his character that have been presented to the community would occupy this entire volume.

England is proud of her son, and wherever the English language is known, the wise and good pay him the homage of grateful acknowledgment, for the benefactions of his piety and talents. Truly "he was a luminary of the first order, and it is delightful to feel the influence of his beams," as they fall upon the intellect and heart.

ENSIGN LINCOLN, was born at Hingham, Mass., on the 8th January, 1779. At the age of 14 he came to Boston, where he attended the ministry of Dr. Baldwin, from whom he received those instructions which were blessed to his conversion. He was baptized in 1799, and maintained through life a uniform Christian deportment. In September, 1811, he began to preach, and continued to do so frequently, though he would never consent to ordination, desiring no distinction beyond that of usefulness as a lay preacher, in connexion with the business of a very extensive book store. He was of a kindred spirit with Cobb, and not only aided the churches by preaching and counsel, but by his gold and silver also. His last hours were those of the Christian. By his death, as well as his life, he glorified God. "It was," as his physician said, "*a glorious scene.*" The event occurred on the 2d of December, 1832.

Of his character we will let Dr. Wayland speak. "He was one of those pillars of our Zion, which we thought could not be removed. Every one, and every thing leaned upon him, and no one felt that he

would soon change. A chasm has been made, which I do not expect soon, if ever, to see filled. A standard bearer has fallen ; who shall take his place ? Since his death was mentioned to me, I have been striving to think of one who was of more value to the church as a layman. I could not think of one. I have thought of clergymen ; and the result was the same. I know of no man to fill up his place." His memory will long be cherished as a benefactor of the churches.

LEWIS LUNSFORD, in point of talents as a preacher, was never excelled in Virginia; and by many it is doubted whether he ever had a superior any where else. He was born in Stafford county. His parents being in indigent circumstances he received but a slender education ; nor had he the means to enlarge it. But the God of nature furnished him with powers to surmount all obstacles.

At an early stage of life he was happily arrested by Divine mercy. He was but a boy when baptized, but immediately began both in private and public to advocate the Gospel of Christ. His talents commanded attention, and procured for him the appellation of *the Wonderful Boy*.

It is hardly probable that any man was more beloved by a people than he. During the last several years of his life, he was much caressed and his preaching more valued than that of any other man's in Virginia. He was a sure preacher, and seldom failed to rise high. In his best strains, he was more like an angel

than a man. His countenance lighted up by an inward flame, seemed to shed beams of light wherever he turned. His voice, always harmonious, now seemed to be tuned by descending seraphs. His style and manner were so energetic, that he seemed like an ambassador indeed, sent down to command all men to repent.

This great, this good, this almost inimitable man died when only about forty years of age. It seemed to be a mystery to many why God should have called away one so useful in the bloom of life, though they were generally agreed that his popularity had risen too high, as the people wherever he was, or was expected to be, appeared to have lost all relish for any other man's preaching.

JAMES MANNING, D. D. The following inscription is from the monument which covers the dust of this departed worthy : " He was born in New Jersey, A. D. 1738 ; became a member of a Baptist church in 1758 ; graduated at Nassau Hall, 1762 ; was ordained a minister of the Gospel, 1763 ; obtained a charter for the college, (R. I.) 1765, and was elected president of it in the same year ; was a member of Congress 1786. His person was graceful and his countenance remarkably expressive of sensibility, cheerfulness and dignity. The variety and excellence of his natural abilities, improved by education, and enriched by science, raised him to a rank of eminence among literary characters. His manners were engaging, and his voice harmonious. His eloquence, natural and pow-

erful. His social virtues, classic learning, eminent patriotism, shining talents for instructing and governing youth, and zeal in the cause of Christianity, are recorded on the tables of many hearts. He died of apoplexy July 29, A. D. 1791, aged 53 years."

DANIEL MARSHALL. His birth was in 1706 in Windsor, Connecticut. When about 20 years of age he joined the Presbyterians, and first served as a deacon in the church. At the age of thirty-eight, he heard Whitefield, caught some of his fire and commenced a missionary tour to the Mohawk Indians, among whom he labored eighteen months. When the war broke out among them, he removed to Conegocheague, and thence to Winchester, Va. Here he was led to examine the sentiments of the Baptists, and upon the full conviction of duty was immersed in the 48th year of his life. After this he itinerated considerably and was made the instrument of bringing many from the power of Satan unto God. He died in November, 1784, in the 78th year of his age.

SILAS MERCER was carefully instructed in the catechism, &c. of the Episcopal church. Until after his conversion he was most violently opposed to all dissenters, and to the Baptists in particular. He would on no account hear one preach, and endeavoured to dissuade others from attending their meetings. But his ingenuous mind could not long be restrained by the shackles of tradition, and he began a course of inquiries which led him from his traditionary, on to Bap-

tist ground. In first resolving to follow strictly the discipline of the church, he found that it enjoined immersion, unless the weakness of the child required a milder mode, and therefore had two of his children immersed. The first* in a barrel of water at the minister's house, and the other in a tub at the church. He labored for a time to reform the church, but finding the building too far gone to be repaired, he receded from it with reluctant steps, and became a Baptist when about 30 years of age.

Few men have had more severe conflicts in renouncing the prejudices of education than Mr. Mercer. His father threw in the way many obstacles, and the whole Episcopal community around him, with the minister at the head, used the most assiduous endeavors to prevent his going among the heretical Baptists. He went however by stealth to hear Mr. Thomas, and found him to be not such a dangerous deceiver as he had been led to suppose. When his father found that he had been at the Baptist meeting, he burst into tears and exclaimed, "Silas your are ruined." Shortly after this he removed to Georgia, was baptized and united with the Kioka Church, by which he was soon called to preach. In this state he labored abundantly and successfully and was justly esteemed one of the most exemplary and useful ministers in the southern states.

*His son Jesse, now a worthy Baptist minister in Georgia.

SAMUEL PEARCE. The memoirs of this saint of God were written by A. Fuller, and are in the estimation of many, the best ever presented to the public. They may be obtained in a cheap form, at the Baptist General Tract Society's Depository.

"We have sometimes read, and sometimes heard of a few such men as Mr. Pearce; but it is so rare a thing to see so much real excellence embodied in a living character, that some have even doubted whether these memoirs exhibit a correct and impartial delineation. Those, however, who were best acquainted with Mr. Pearce, have the most ample assurance that a truer description was never given of any man, than is to be found in the pages of this interesting work. Partiality did nothing; it added no flattery to the portrait, gave no coloring to a faded countenance, nor concealed any of its defects.

SAMUEL STILLMAN D. D. was born in Philadelphia. When about eleven years of age he removed with his parents to Charleston, South Carolina, where he received the rudiments of his education, and exhibited such improvements as presaged his future worth. He was impressed with divine things at an early age. After finishing his classical education, he spent one year in the study of divinity with Mr. Hart. His first sermon was preached in 1758, and in 1759, he was ordained. In 1765 he was installed pastor of the First Church of Boston, with which he remained until his death.

As a minister of Christ his praise was in all the

churches, and wherever his name has been heard, an uncommon degree of sanctity has been connected with it. As a public speaker and pulpit orator he was perhaps second to none. His eloquence was of the powerful and impressive, rather than of the insinuating and persuasive kind, and so strikingly interesting, that he never preached to an inattentive audience.

The University of Cambridge conferred on him the honorary degree of Master of Arts, in 1761, and the College of Rhode Island in 1788, gave him a diploma of Doctor of Divinity.

ROGER WILLIAMS, was a native of Wales, born in the year 1598, and had a liberal education under the patronage of Sir Edward Coke. Mr. Williams soon entered on the study of the law with this celebrated man; but finding it uncongenial with his taste he turned his attention to divinity, in which he made such proficiency that Sir Edward obtained for him Episcopal orders. Embracing the sentiments of the Puritans, he was exposed to such suffering as induced him to embark for America, where he arrived in February, 1631. Here he continued to preach with acceptance, until he broached what were called anabaptistical errors, when he suffered persecution again, was banished in the depth of winter, but found a home among the Indians. He died in 1682, aged 84 years.

The most we will present concerning this great man, will be extracted from Bancroft's History of the United States, vol. 1--Mr. B. styled him the Apostle

of "intellectual liberty" and the "Apostle of soul liberty."

After noticing his arrival in this country, he says, "He was then but a little more than 30 years of age; but his mind had already matured a doctrine, which secures him an immortality of fame, as its application has given religious peace to the American world. He was a Puritan, and a fugitive from English persecution, but his wrongs had not clouded his accurate understanding; in the capacious recesses of his mind he had revolved the nature of intolerance, and he, and he alone, had arrived at the great principle which is its sole effectual remedy. He announced his discovery under the simple proposition of the sanctity of conscience. The civil magistrate should restrain crime, but never control opinion; should punish guilt, but never violate the freedom of the soul."

"At a time when Germany was the battle field for all Europe in the implacable wars of religion, when even Holland was bleeding with the anger of vengeful factions, when France was to go through the fearful struggle with bigotry, when England was gasping under the despotism of intolerance, more than forty years before William Penn became an American proprietary, Roger Williams, asserted the great doctrine of intellectual liberty. It became his glory to form a state upon that principle, and to stamp himself upon its rising institutions, in characters so deep that the impress has remained to the present day, and, like the image of Phidias upon the shield of Minerva,

can never be erased without the total destruction of the work. He was the first person in modern Christendom, to assert in its plenitude the doctrine of the liberty of conscience, the equality of opinions before the law, and in its defence he was the harbinger of Milton, the precursor and the superior of Jeremy Taylor. For Taylor limited his toleration to a few Christian sects; the philanthropy of Williams compassed the earth. Taylor favored partial reform, commended lenity, argued for forbearance, and entered a special plea in behalf of each tolerable sect; Williams would permit persecution of no opinion, of no religion, leaving heresy unharmed by law, and orthodoxy unprotected by the terrors of penal statutes. Taylor still clung to the necessity of positive regulations enforcing religion and eradicating error; he resembled the poets who in their folly, first declare their hero to be invulnerable and then clothe him in earthly armor; Williams was willing to leave Truth alone, in her own panoply of light, believing that if in the ancient feud between Truth and Error, the employment of force could be entirely abrogated, Truth would have much the best of the bargain. It is the custom of mankind to award high honors to the successful inquirer into the laws of nature, to those who advance the bounds of human knowledge. We praise the man who first analyzed the air, or resolved water into its elements, or drew the lightning from the clouds, though the condition of physical investigation may have ripened the public mind at the time for the advancement in

science. A moral principle has a much wider and nearer influence on human happiness; nor can any discovery of truth be of more direct benefit to society, than that which establishes a perpetual religious peace and spreads tranquility through every community and every bosom. If Copernicus is held in perpetual reverence, because on his death bed he published to the world that the Sun is the centre of our system, if the name of Kepler is preserved in the annals of human excellence for his sagacity in detecting the laws of the planetary motion; if the genius of Newton has been almost adored for dissecting a ray of light, and weighing heavenly bodies as in a balance, let there be for the name of Roger Williams at least some humble place among those who have advanced moral science and made themselves the benefactors of mankind."

"The annals of Rhode Island if written in the spirit of philosophy, would exhibit the forms of society under a peculiar aspect; had the territory of the state corresponded to the importance and singularity of the principles of its early existence, the world would have been filled with wonder at the phenomena of its history."

"The most touching trait in the character of the founder of Rhode Island was his conduct towards his persecutors. Though keenly sensitive to the hardships which he had endured, he was far from harboring feelings of revenge towards those who banished him, and only regretted their delusion. In all his

writings on the subject, he attacked the spirit of intolerance, the doctrine of persecution; and never his persecutors or the Colony of Massachusetts.”

The Indians at one time conceived the purpose of destroying the English, and “the design could be frustrated by none but Roger Williams, and the exile, who had been the first to communicate to the Governor of Massachusetts the news of the impending conspiracy, encountered the extremity of peril with magnanimous heroism. Having received letters from Vane and the council of Massachusetts, requesting his utmost and speediest endeavors to prevent the league, neither storms of wind nor high seas could detain the adventurous envoy. Shipping himself alone in a poor canoe, every moment at the hazard of his life, he hastened to the house of the Sachem of the Narragansetts. The Pequod ambassadors reeking with blood were already there; and for three days and nights the business compelled him to lodge and mix with them; having cause every night to expect their knives at his throat. The Narragansetts were wavering; but Roger Williams succeeded in dissolving the formidable conspiracy. It was the most intrepid and most successful achievement in the whole Pequod war; an action, as perilous in its execution, as it was fortunate in its issue.”

The principles of Roger Williams are more correct and glorious than those of the colony of Maryland. The latter had by their charter *tolerated* all religious sects. In 1639 however, they secured in the session

of the Legislature, their own rights and liberties, though no more than the tranquil exercise of the Romish worship. In 1649, an act for the religious freedom, which had ever been sacred on their soil, was placed upon their statute book. "The clause for liberty in Maryland extended only to Christians." A blasphemer, or one who denied Christ's divinity, or the Trinity &c., was to be punished with death. The reader is left to his own reflections upon the difference.

To Roger Williams as a Legislator, belongs the honor of first asserting the doctrine of *liberty* of conscience in matters of religion—of first acknowledging the right of the Indians to the soil, in preference to any foreign monarch or government, (though through ignorance it has been by many awarded to William Penn,) and as a Baptist, of establishing the First Baptist church in the new world.

We cannot extend our biographical department farther, however interesting it might be, and in closing it we shall just present the names of a few others who have been honorable and useful in the church; Baldwin, Furman, Harris, Hart, Holcombe, Lane, Rogers, Semple, Staughton, Stanford, Thurston, Thomas, and Waller. To these we may add those of Boardman, Ward, Rippon, Rostan, Hughes, Mrs. Judson, Mrs. Jones, and Mrs. Malcom.

CHAPTER VIII.

A full account of the persecutions, suffered by the Baptists in foreign nations and our own country, would fill a large volume. This Chapter will be confined to those endured in America, and of those, but a few only can be given.

The following, is the act passed by the General Court of Massachusetts, in 1644, for the suppression of the obnoxious Baptists.

“For as much as experience hath plentifully and often proved, that since the first rising of the Anabaptists, about one hundred years since, they have been the incendiaries of commonwealths, and the infectors of persons in main matters of religion, and the troublers of all places where they have been, and that they, who have held the baptizing of infants unlawful, have usually held other errors or heresies therewith, though they have (as other heretics use to do) concealed the same, till they spied out a fit advantage and opportunity to vent them, by way of question or scruple; and whereas divers of this kind have, since our coming into New England, appeared amongst ourselves, some whereof (as others before them) denied the ordinance of Magistracy, and the lawfulness of making war, and others the lawfulness of magistrates, and their inspection into any breach of the

first table; which opinions, if they should be connived at by us, are like to be increased amongst us, and so must necessarily bring guilt upon us, infection and trouble to the churches, and hazard to the whole commonwealth; it is ordered and agreed, that if any persons, within this jurisdiction, shall either openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, or shall purposely depart the congregation at the ministration of the ordinance, or shall deny the ordinance of magistracy, or their lawful right and authority to make war, or to punish the outward breaches of the first table, and shall appear to the Court wilfully and obstinately to continue therein after due time and means of conviction, every such person or persons, shall be *sentenced to banishment.*"

Two charges which this act contains are true; the denial of infant baptism, and the ordinance of magistracy; or as a Baptist would express it, the use of secular force in religious affairs; the others are without foundation. And Mr. Backus after a diligent search, could find no instance of any real Baptists in Massachusetts being convicted of, or suffering for any crime, except the denying of infant baptism, and the use of secular force in religious affairs.

Mr. Hubbard, one of their own historians, informs us, that, "at a General Court in March 1645, a petition was preferred for suspending, (if not abolishing,) a law made against the Anabaptists the former year. But some at this time, were much afraid of the in-

crease of Anabaptism. This was the reason, why the greater part prevailed for the strict observation of the law, although peradventure a little moderation as to some things, might have done very well, if not a little better."

In 1644, we are told by Mr. Hubbard, that a poor man by the name of Painter, having a child born, would not suffer his wife to carry it to be baptized. He was complained of to the Court, and *enjoined* by them to suffer his child to be baptized. But, poor Painter had the misfortune to dissent both from the church and court. He told them that infant baptism was an anti-christian ordinance, for which he was tied up and whipt. Governor Winthrop tells us, he belonged to Hingham, and says, he was whipt, "for reproaching the Lord's ordinance. Mr. Backus judiciously inquires," did not they who whipt this poor conscientious man, reproach infant sprinkling by taking such methods to support it, more than Painter did?

Remonstrances were offered again and again, but disregarded. And, lest the exterminating laws should fail, the press was set to work to prevent the progress of error. In 1645, three pieces were written for this purpose, by Messrs. Cotton of Boston, Cobbett of Lynn, and Ward of Ipswich.

Mr. Cotton says, Satan despairing of success by more powerful arguments "chooseth rather to play small game, as they say, than lose all. He now pleadeth no other argument, than may be urged from

a main principle of purity and reformation, viz. That no duty of God's worship, nor any ordinance of religion, is to be administered in the church, but such as hath just warrant from the word of God. And in urging this argument against the baptism of children, Satan transformeth himself into an angel of light," and so on.

Mr. Cobbett, accuses Satan of having a special spite at the seed of the church. He says, "it is one of Satan's old tricks to create scruples in the hearts of God's people about infant baptism."

Mr. Ward, does not so much blame Satan, but accuses the Baptists of a "high pitch of boldness, in cutting a principal ordinance out of the Kingdom of God," and of "*dislocating, disgooding, unhallowing, transplacing, and transtiming*, a stated institution of Jesus Christ." He further says, "what an inhumanity it is, to deprive parents of that comfort they may take from the baptism of their infants, dying in their childhood."

Their successors, with a few exceptions, have made great improvements in arguing the point; the Baptists none at all, for what was their main principle then, is their main principle now. Had the Pedo baptists of Massachusetts, assaulted them with no weapons more powerful than their pens, no fears would have been excited. But if the arguments of Divines, were weak and contemptible, those of the magistrates, were strong and cruel.

In 1644, Roger Williams published his "Bloody

Tenet," a piece intended to open the eyes of his old neighbors and associates, to the tendency of their maxims. But all remonstrances were vain. In July 1651, Messrs. Clark, Holmes and Crandal, were arrested by two constables with a warrant, while the first was preaching from Rev. III. 10. at a private house, about two miles from Lynn. They were sent to the prison in Boston, when after about a fortnight they were sentenced, Mr. Clark to a fine of twenty pounds, Mr. Holmes of thirty, and Mr. Crandal, of five, or be publicly whipped. Some of Mr. Clark's friends, without his consent, paid his fine. Mr. Crandal was released, on condition of his appearing at the next Court. Mr. Holmes was kept in prison until September, when the sentence of the law was executed upon him, in a cruel and unfeeling manner. His own account of his sufferings is given in Benedict's History, and is strongly expressive of ardent piety. Among other things he says, "as the man began to lay the strokes upon my back, I said to the people though my flesh and my spirit should fail, yet my God would not fail. As the strokes fell upon me, I had such a spiritual manifestation of God's presence, as the like thereof I never had nor felt, nor can with fleshly tongue express. When I was loosed from the post, having joyfulness in my heart, and cheerfulness in my countenance, I told the magistrates, you have struck me as with roses; and said moreover, although the Lord hath made it easy to me, yet I pray God it may not be laid to your charge."

In a manuscript of Governor Jenks, he says, " Mr. Holmes was whipped thirty stripes, and in such an unmerciful manner, that in many days, if not some weeks, he could take no rest but as he lay upon his knees and elbows."

During the infliction of the sentence upon Mr. Holmes, some emotions of pity were elicited from the bystanders, and warrants were issued against thirteen persons for this *crime*. Two only were apprehended, who were required to receive ten lashes, or pay forty shillings each. The latter they could not conscientiously do, and were preparing to receive the former, when some one without their knowledge paid the fine. One of them was upwards of sixty years old, and died in a few days after he was released.

The first church of Boston gave the rulers of Massachusetts considerable employment for several years. For the " heinous offences, of forming a church without their permission, and meeting in their own houses to worship "they were incessantly stunned with the harangues of the priests and lawyers, and distressed, and ruined by courts, legislatures, forfeitures and prisons."

In 1765, a church was organized in Haverhill, by Hezekiah Smith, D. D. a graduate of Princeton college, and a companion of President Manning, and who "as a preacher was equalled by few." He was at first treated with much rudeness, personally insulted, and his life endangered. On one evening, a beetle was cast at him in the street, and after he was in bed,

a large stone was thrown through the window. His horse also was maltreated, as many others had been that belonged to Baptist ministers. He was once assaulted at a house in Bradford, by a sheriff and his gang.

The Kingston Church, (Mass.) was formed in 1805, and for about six years, its members were annually harrassed for the support of the parish preacher. A number of them had their property attached, and sold at auction, and as late as 1810, one was dragged from his house, bound fast, and carried to prison. Until the year 1811, the most grievous and wanton treatment was suffered by them.

In Connecticut, at one time, every man who opened his doors for a dissenter to preach, was liable to a fine of five pounds; the preacher of ten shillings, and every hearer of five. Joshua Morse, a zealous and successful preacher, was during a number of years often opposed by law and by mobs. In one of his meetings, a *reverend* gentlemen came in, put his hand on his mouth, and bid a companion to strike him. At another time, a man came in while he was preaching, and struck him with such violence on the temple, that it brought him to the floor. At another meeting, he was knocked down while at prayer, seized by the hair, dragged down high steps to the ground, and so severely bruised in his head and face, that he carried some of the scars to his grave.

In Virginia the clergy often attacked the Baptist preachers from the pulpit; called them false prophets,

wolves in sheeps clothing, and many other hard names equally slanderous. The magistrates and people also, were ready to embarrass these "over much righteous" Baptists. Outrageous mobs and individuals, frequently assaulted and disturbed them. They were pulled down while preaching, and dragged out of doors in a barbarous manner. Snakes and hornet's nests were thrown in among them while at worship, and in some instances fire-arms were brought to disperse them.

The first instance of actual imprisonment, we believe, was in the county of Spottsylvania. In 1768, John Waller and others, were seized by the Sheriff, and bound in a penalty of one thousand pounds, to appear at court two days after. They were arraigned at the court as disturbers of the peace, and sent into a close prison, where they continued forty-three days. While in jail, they constantly preached through the grates to the people who would assemble near them.

The preachers were often insulted during the time of the administration of baptism, by men riding into the water, and making sport for the multitude around. In a word, many seemed determined to treat the Baptists, with as much rudeness and indecency as possible.

As they would preach from the prisons, some would be at the expense of erecting a high wall around them, and others would employ half drunken fellows to beat drums, &c. to prevent the people from hearing. About thirty preachers, and some others, were honored with a dungeon. Some of them were impris-

soned four times, besides all the mobs and perils they went through. Their persecutions, however, so far from impeding, promoted their cause. The patient manner in which they suffered persecution, raised their reputation for piety and goodness. Their numbers increased in a surprising degree. They were so fortunate in their attempts to obtain liberty of conscience, as to enlist in their behalf the celebrated Patrick Henry, in whom they ever found an unwavering friend. Through his exertions, and the efforts of others, they were eventually delivered from their oppression, and allowed to worship God without molestation.

From this sketch of the persecutions endured by the denomination, in this country, together with those of our brethren in other nations, we can but consider the Baptists as occupying the front rank in the noble army of those who have suffered for the truth's sake. And if the fires be rekindled, we may be assured that our principles, as they have ever done, will expose their possessors to the hottest of the flames.

CHAPTER IX.

THIS chapter will present a few incidents in the history of the Baptists, which will, we hope, prove interesting to the reader.

Samuel Heaton was bred a Pedo-baptist. Whilst he resided in New Jersey he had a son born, whom he was very anxious to have christened by the Rev. Samuel Sweesy, a Presbyterian minister of the separate order; to which christening his wife objected, adding, "if you will show me a text that warrants christening a child, I will take him to Mr. Sweesy." Mr. H. offered several texts, but the wife would not admit that infant baptism was in any of them. He consulted Mr. Sweesy, who owned there was no text which directly proved the point, but that it was proveable from many texts. This chagrined Mr. H., as he had never doubted that infant baptism was a Gospel ordinance. He went home with a resolution to act the part of the noble Bereans, and soon met with convictions; after which he went to Kingwood, and was baptized by Mr. Bonham.

"This transaction coming to the knowledge of Robert Calver, a Rogerene Baptist, induced him to publish an advertisement in the newspaper, offering twenty dollars reward to any that would produce a text to prove infant baptism. Rev. Samuel Harker took him up, and carried a text to the advertiser. Calver would not allow that infant baptism was in it; Harker sued him, but was cast and had the court charges to pay. After that, Mr. C. published another advertisement offering a reward of forty dollars for such a text, but none took him up, as Mr. H's. attempt failed.

"Infant baptism has been ten thousand times con-

demned by argument, but this is probably the first time it was ever condemned in a court of law."

In 1765, one Allen Wiley of Culpepper, hearing of the Separate Baptists, travelled into Pittsylvania to get one or more of them to preach in his county. He providentially fell in with one of Mr. Harris's meetings. When he came into the meeting house, Mr. H. fixed his eyes upon him under the impression that he had some extraordinary message, and asked him whence he came, &c. Mr. W. told him his errand, upon which after some deliberation, believing him to be sent of God, Mr. H. agreed to go. Taking three days to prepare, he set out with Wiley, exhorting and praying at every house.

Arriving in Culpepper, his first meeting was at Wiley's own house. He preached for some time with success, although he met with much opposition. He returned home, but in the year 1766, three persons travelled to Mr. H's. house, in order to procure his services in Orange and the adjacent parts, to preach and baptize new converts. They found that he had not been ordained to the administration of the ordinances. To remedy this inconvenience he went with them about 60 miles into North Carolina, to get James Read, who was ordained.

There is something singular in the exercise of Mr. Read about this time. He was impressed with an opinion, that he had frequent teaching from God; and indeed from the account given by himself, we must

either doubt his veracity or admit that his impressions were supernatural. He declares that respecting his preaching in Virginia, for many weeks he had no rest in his spirit. Asleep or awake, he felt his soul earnestly impressed with strong desires to go to Virginia to preach the Gospel. In his dreams he thought that God would often shew large congregations of Virginians assembled to hear preaching. He was sometimes heard by his family to cry out in his sleep, "O Virginia, Virginia, Virginia!" Mr. Graves, a member of his church, a good man, discovering his anxiety, and believing his impressions to be from God offered to accompany him. Just as they were preparing to set out, Mr. Harris and the three messengers mentioned above, came for him to go with them. The circumstances so much resemble Peter's call from Joppa to Caesarea, that we can hardly for a moment hesitate in placing implicit confidence in its being a contrivance of Divine wisdom.

In Exol and Piscataway, where John Walter preached, great congregations attended, while very few went to the parish churches. The zealots for the old order were greatly embarrassed. Sometimes the rector of the parish would give notice that on a certain day, "he would prove the Baptists deceivers, and their doctrines false." The attempt was frequently made, but the churchmen uniformly injured their cause. Their arguments were generally drawn from the extravagancies of the German Ana-baptists. To this

the Baptists replied " that they disclaimed all connection with the Ana-baptists, and felt themselves no more responsible for their irregularities, than the Episcopalians could feel for the fooleries of the Papists, that the Bible was their criterion, and by that they were willing to stand or fall." Not unfrequently their leading men would attend the Baptist meetings, and would enter into arguments with the preachers. They insisted that their church was the oldest, and consequently the best, and that the Baptists were wolves in sheep's clothing.

To these arguments Waller and the other preachers boldly and readily replied, that if they were wolves in sheep's clothing, and their opponents were true sheep, it was quite unaccountable that they were persecuted and cast into prison. It is well known that wolves would destroy sheep, but never till then that sheep would prey upon wolves. They added that their coming might indeed, interrupt their peace, but certainly if it did, it must be a false peace bordering on destruction, and to arouse them from this lethargy was like waking a man whose house was burning over him.

Mr. Nicholas Bedgegood came from England to America, in 1751, and was for some time, Mr. Whitefield's agent in the Orphan House, for which employment he was well qualified, as he had received a classical education and had in his younger days studied law three years. He was brought up an Episcopalian,

but embraced the sentiments of the Baptists a few years after he came to America, and was baptized at Charleston, by the Rev. Oliver Hart. The means of determining his suspense about the validity of infant baptism, was a sermon by Dr. Watts, intended to establish the point. He concluded that the Dr. had said the best that could be said on the subject, and if so, he saw that the best only proves that, sprinkling children is an unscriptural practice.

James Fowler was an eminent minister in South Carolina. Part of his history is as follows; Some time previous to the year 1789, he and two other men by the name of Rogers, were pursuing the same occupation, in a situation, remote from any of the Baptist denomination. They were brought up Presbyterians, and emigrated hither from one of the northern states. Their minds were awakened to religious concerns, and regardless of the traditions of their fathers they took the bible for their creed, and from it according to the best of their understanding, they formed a religious system of their own. They at length heard of a Baptist preacher, who lived about 20 or 30 miles from them, and to him they delegated one of their number, to ascertain how far his religious tenets and theirs would agree. When the messenger returned, he informed them that the minister's principles and theirs were exactly alike, and that he had a large church of the same mind. Having thus found a people with whom they could associate in the communion of saints,

they immediately repaired to them, were baptized, and admitted into their community.

A pleasant anecdote is related of one of the converts in a revival which took place in South Carolina. A Mr. F——, who had been famous for hilarity and worldly amusement, was brought under concern of mind. His associates were very unwilling to give him up, and tried various methods to divert his attention from what they termed a needless anxiety, but all their efforts proved ineffectual. At length they contrived a shooting match, and as Mr. F. valued himself on his skill with the rifle, they laid a considerable wager against him, and doubted not but their plan would succeed. Two gentlemen, waited on him with much gravity, and explained to him the object of their visit. He saw at once through their design, he hesitated at first, but on the whole manifested a willingness to exert his skill, provided they would let him use his own rifle, and load it himself. This they deemed very reasonable, and seemed much pleased that they had obtained his consent. Mr. F. then stepped up to his book case, and taking down his Bible said, "This is my rifle." Then turning to Acts XIII. 10, he handed his Bible to one of the men and said, "There is my load." The astonished gentleman read as follows: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness! wilt thou not cease to pervert the right ways of the Lord?" Conviction from that time fastened

on his mind, his brother also and both of their wives were convicted, and in a short time were hopefully converted, and united with the tempted but faithful man in a profession of religion. This was called F's buck load.

Mr. Botsford while he labored in Georgia, was once travelling to the Kioka, where he had appointed to preach, and being unacquainted with the way he called at a Mr. Savidge's to make some inquiries. Mr. S. was then a bigoted churchman, but was hopefully acquainted with the truth. After the proper directions had been given, the following conversation ensued: "I suppose you are the Baptist minister who is to preach to-day at the Kioka." "Yes sir, will you go?" "No, I am not fond of the Baptists; they think nobody is baptized but themselves." "Have you been baptized?" "Yes to be sure." "How do you know." "How do I know? why my parents have told me I was." "Then you do not know only by information." Mr. Botsford then left him, but "How do you know?" haunted him, till he became convinced of his duty. He was baptized by Mr. Marshall, and began to preach on the same day he was baptized. Botsford's "How do you know?" says Mr. Savidge, first set me to thinking about baptism.

In the parts of Georgia where Mr. Botsford labored, the inhabitants were a mixed multitude of emigrants from many different places, most of whom were "destitute of any form of religion, and the few who paid

any regard to it were zealous churchmen and Lutherans, and violently opposed to the Baptists. In the same journey in which he fell in with Mr. Savidge, he preached at the court house in Burk County. The assembly at first paid a decent attention; but towards the close of the sermon, one of them with a great oath cried out, the rum is come." Out he rushed, others followed, the assembly was soon left small, and by the time Mr. B. got out to his horse, he had the unhappiness to find many of his hearers intoxicated and fighting. An old gentleman went up to him, took his horse by the bridle, and in his profane dialect most highly extolled him and his discourse, and swore he must come and preach in his neighborhood. It was then no time to reason or reprove, and as preaching was Mr. B's business, he accepted the old man's invitation and made an appointment. His first sermon was blessed to the awakening of the old man's wife, one of his sons also became religious, and fifteen others, were brought to the knowledge of the truth. The old man himself became sober and attentive to religion, although he never made a public profession of it.

Mr. Dutton Lane was once preaching at a place called Meherrin, in Maryland, when Mr. Joseph Williams a magistrate, charged him before the whole congregation not to come there to preach again. Mr. Lane mildly replied, as there were other places where he could preach without interruption he did not know that he should come there again shortly. After wish-

ing peace to the rest of the company, he gravely addressed Mr. Williams and said, "Little Sir as you now think it, my impressions tell me that you will become a Baptist, a warm espouser of that cause which you now persecute." This prediction was fulfilled, for in about twelve years, Mr. W. was baptized and became a zealous member and useful deacon in the church, that was afterwards formed in that place.

One William Locker had conceived such malignity against the Baptists, that he was accustomed to say that he would rather go to Hell than to Heaven, if going to Heaven required him to be a Baptist. But accidentally going into the place where Mr. Lane was preaching, he was struck down with deep conviction, from which being delivered by converting grace, he became a pious Baptist.

After Mr. John Gano had preached at a certain time in a notoriously wicked place in Virginia, two young fellows supposing he had levelled his censures against them, came up and dared him to fight them. "That is not the way," said he "in which I defend my sentiments, but if you choose it, I will fight you either both at once, or one after the other, but as I have to preach again very soon, I shall wish to put it off till after meeting." To this proposal the young men agreed. When the meeting was closed, Mr. G. told them he was ready to fight them. The eyes of all were fixed upon the presumptuous youths, yet they had the hardihood to present themselves for the com-

bat. "If," said he, "I must fight you, I shall choose to do it in a more retired place, and not before all these people." With that he walked off and bid the young men follow him. He then commenced the attack in the following manner; "young gentlemen, you ought to be ashamed of your conduct; what reason have you to suppose that I had a particular reference to you? I am an entire stranger here, and know not the names or characters of any. You have proved by your conduct, that you are guilty of the vices which I have censured, and if you feel so much disturbed at *my* reproofs, how will you stand before the *bar of God!*" "I beg your pardon," said one, "I beg your pardon, I am sorry," said the other. "If you are beaten, gentlemen, we will go back," and thus ended the battle.

While this singular man resided in New York, he was introduced to a young lady as the only daughter of Esquire W——. "Ah!" replied he, "and I can tell a good match for her, and he is an only son." The young lady understood his meaning, and was not long after united to this son, and has for forty years been an ornament to his cause.

Shubael Stearns preached at Sandy Creek, in North Carolina. Many stories have been told respecting the enchantments of his eyes and voice, of which we will give two. The subjects of them became Baptist ministers.

"When the fame of Mr. Stearns' preaching, (said

Mr. Lane) had reached the Yadkin, I felt a curiosity to go and see him. Upon my arrival, I saw a venerable old man sitting under a peach tree with a book in his hand, and the people gathering about him. He immediately fixed his eyes upon me, which made me feel in such a manner as I had never before felt. I turned to quit the place, but could not proceed far. I walked about, sometimes catching his eye as I walked. My uneasiness increased, and became intolerable. I went up to him, thinking that a salutation and shaking hands would relieve me, but it happened otherwise. I began to think that he had an evil eye and ought to be shunned, but this I could no more effect than a bird could shun a rattlesnake when it fixes its eyes upon it. When he began to preach, my perturbations increased, so that nature could no longer support them, and I sank to the ground."

"Elnathan Davis had heard, that one John Stewart was to be baptized on a certain day by Mr. Stearns. Stewart being a very large man, and Stearns of small stature, Davis concluded there would be some diversion if not drowning, therefore he gathered about eight or ten of his companions in wickedness, and went to the spot. Mr. Stearns came and began to preach. Elnathan was no sooner among the crowd, than he perceived some of the people tremble as in a fit of the ague; he felt and examined them, in order to find if it was not dissimulation. Elnathan, perceiving that one man leaning on his shoulder and weeping, had wet his new white coat, pushed him off

and ran to his companions who were sitting on a log at a distance. When he came, one said, "well Elnathan what do you now think of these people?" affixing to them a profane and reproachful epithet. He replied "there is a trembling and crying spirit among them, but whether it be the Spirit of God or the devil, I don't know; if it be the devil, the devil go with them, for I will never more venture myself among them." He stood awhile in that resolution, but the enchantment of Stearns' voice drew him into the crowd once more. He had not been long there, before the trembling seized him also, he attempted to withdraw, but his strength failing and his understanding being confounded, he with many others fell to the ground. His dread and anxiety bordered on horror. He continued in this situation some days, and then found relief in Christ.

John Waller was born in Spotsylvania. As he grew up he addicted himself to all manner of vice, so that he acquired for himself the appellation of swearing Jack Waller. It was frequently remarked by the common people that there could be no deviltry among the people, unless swearing Jack was at the head of it. He was sometimes called the devil's adjutant to muster his troops. To his other vices, may be added his fury against the Baptists. He was one of the grand jury which presented Louis Craig for preaching. Mr. Craig, at the dismissal of the jury, addressed them affectionately. From this time he attended

the Baptist meetings, where he saw and felt that he was a sinner. Then for the first time, except in blasphemy, he began to call upon the name of the Lord. His convictions were deep and pungent for about eight months, when he found peace in believing on a crucified Redeemer; soon after which he was baptized and began to preach that men every where ought to repent.

A few years since, a lady residing in the interior of Pennsylvania, a member of a Pedo-baptist church, in a conversation with her sister, who was a Baptist, declared among other things, "when you can remove yon mountain and place it where that creek runs, you may see me a Baptist, and not till then: I will go to the stake or the flames, before I will give up the privilege of having my infants baptized." She was led, however, to examine the subject more closely, and in a few months, in the presence of most of the church she left, was baptized and admitted into the Baptist church. In my subsequent visits to that neighborhood, I found the mountain and creek in their accustomed places, and Mrs. —, a Baptist.

In A—— county, Pa. is a Baptist church, in the constitution of which I assisted, and for which I preached and administered the ordinances for one year, in the face of considerable opposition. Subsequent to this, the P—— minister, justly fearing that some of his flock would desert, thought it expedient to indoctrinate them thoroughly, both by preaching

and private conversation. In a visit to an official member of his church, he remarked that, he supposed he understood and was able to defend infant baptism. Oh! yes. Suppose then I take the Baptist side of the question, and see how well you can defend your positions. The proposition was agreed to, and a debate ensued, which resulted in a perceptible diminution of the member's confidence. The minister, alarmed, undertook himself the defence, and urged the necessity of a further examination of the subject. The subject was examined, and (as in innumerable other cases,) the conclusion was that the man and his wife became Baptists. Others, also, followed their example.

CHAPTER X.

THIS chapter will close the work, and will be devoted to a variety of articles, intended to set forth the sentiments and operations of our denomination.

Principles.—We are happy to have found in the “Triennial Register,” a well written article on this subject, which at the suggestion of a friend we insert. It formed originally, a part of the circular letter of the Midland Association, (England,) and was written in 1832.

It is an important fact “that liberal and independent principles, with a devoted opposition to every spe-

cies of usurpation over the conscience and religion of man, whether arising from Pope or King, generally characterised the Baptists, and for this they suffered. Such principles were avowed by the Redeemer himself; they are essentially connected with the history now under consideration, and eminently distinguish the Baptist denomination at the present period. Dr. Mosheim, a Lutheran divine, who wrote a valuable work on Church history, states that the following position was maintained by the ancient Waldenses: "That the kingdom of Christ, or the visible church he had established upon earth, was an assembly of real saints, and ought therefore to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests to oppose the progress of iniquity, or to correct and transform transgressors." "This principle," says Mosheim, "is the true source of all the peculiarities that are to be found in the religious doctrines and discipline of the Baptists in Holland;" and I may add, of the Baptists in every part of the world at this moment. Thus, then, we are connected with the ancient confessors, not only in agreement of opinion on the subject of baptism, but in rational and enlightened views of the rights of men, and the claims of God. It is the privilege of man to investigate truth for himself; "Judge ye what is right," said the Saviour: God therefore does not exercise his authority in arbitrary dictation over the judgment and conscience of man, but appeals to the reasoning faculty of his creatures for the truth and justice of his claims.

Doctrines and ordinances have to be examined, and the appeal is to the intelligence of accountable beings. On this the Baptists of ancient times rested their arguments in opposing legalised and established opinions. They maintained that man cannot be born into a system of faith, nor surrendered in infancy or age to a form of religion, but may assert his right to judge for himself; to examine and decide, under the lofty conviction that God has not made him a slave. They acknowledged no clerical or secular domination, but scorned with becoming indignation every attempt to subdue reason, by enforcing the dogmas of a party, and held, with determined fidelity, the high vantage ground assigned them by their Creator.

From those ancients we boast our descent, for we inherit their principles—principles which, from the high authority which sanctioned them, and the sacred channels through which they have been transmitted, are commended to the christian feeling and enlightened judgment of all who bear the Christian name; principles which are venerable for their antiquity, and, having passed through many regions, and survived innumerable perils, come to us associated with all that is pure and triumphant in the history of the church—with the names of apostles, of confessors, of martyrs; and from us they are to travel down to that Millennium day, when truth will sway its sceptre over the millions of the regenerated creation.

In the constitution of a Baptist church, conversion is essential to membership; for no child can be born

a Baptist, and no adult can be admitted to communion until the Christian character is formed ; membership is then matter of choice. This unfettered freedom of judgment and will, exists in the appointment of officers, and in the modes and seasons of public worship. With these things no external power can interfere, no general standard is recognised ; so that a wide difference is perceivable between the Baptists and the churches of Rome and England. The whole apparatus of a systematic priesthood ; of catechisms, creeds, and books of prayer ; of laws and formularies, formed for the very purpose of trampling on the right of individual judgment ; together with the acts of uniformity and courts of Inquisition, which religious despotism had formed, have always been regarded by Baptists as an unhallowed innovation on the intellectual and moral property of man. Against such innovations they always loudly protested, and still protest."

The denomination at large maybe said to hold that, man is a totally depraved creature, and that unless he be born again, and live a holy life, he is unfit for the communion of saints on earth, or in Heaven ; that there is an election of Grace, effectual calling, &c. that the saints shall be kept unto life eternal, and that the happiness of the righteous, and the misery of the wicked, will be everlasting. That each church is independent of any and all others, &c.

"Why," we may then ask, "were the Baptists so cruelly treated in every age and by every power? It was not that at any period they were, in a political

sense, of such importance as that their existence might be deemed dangerous, and their extinction necessary to the safety of a state, but there was, as when Christian truth commenced its march, a mysterious power that acted on the fears of rulers, and they were alarmed, they knew not why. Let it be observed that the element of freedom is identified with the doctrine of adult baptism, for on the free exercise of judgment and choice, it has its foundation. A Baptist, therefore, cannot coerce the will of another; and on the same principle, if placed under civil or religious despotism, he will be found panting and struggling for liberty; his profession of Baptism is a public avowal of the rights of man to live unfettered, and consequently a public condemnation of oppression.

Here, then, we find the source of the wrongs which they have endured: "What has the Emperor to do with our religion? What have the Bishops to do at court?" were inquiries urged by some of the ancients, and such sentiments have at all times been uttered by the Baptists. Wherever they are found, whether on the page of history, or mixed up with existing events, they will appear the champions of freedom, the freedom of truth and humanity—hated by tyrants, but admired by the enlightened and the free. With the progress of liberty in England, they have steadily advanced. In America only, have they found a soil fully congenial, and there their triumphs have been glorious. Their cause is thus identified with Christianity, which secures, wherever it has dominion, liberty

of conscience and of action ; and which, though often “ cast down, could not be destroyed.”

Missions.—We have seen that to the Baptists in the person of Dr. Carey, and the self-denying labors of Fuller, Sutcliff* and others, belongs the honor of leading the way in the Foreign Missions of modern times. The work of translating the Scriptures, and that of evangelizing the benighted inhabitants of the East, still receive the patronage of our English brethren, and enjoy the benedictions of the Head of the Church. From the last report of the Baptist Missionary Society in England, it appears that it has 16 stations, occupied by 14 missionaries, besides several native preachers. At these stations are 10 or 12 churches, to which 56 persons have been added by baptism since the former report.

The Serampore Mission, embraces 18 mission stations and 11 out stations, extending over a very large portion of country. At these, there are about 50 European and Asiatic laborers, and the number is continually, though gradually increasing.

In our own country, the “ Baptist Foreign Mission Society” formed in Boston, in 1813, in consequence of the change of sentiments in brother and sister Judson, and brother Rice, is the oldest of this character except one, the Salem Bible Translation and Foreign Mission Society, formed in the year 1812. From this society originated the

*With this lamented brother the Monthly Concert of Prayer (so generally observed) originated.

Baptist Triennial Convention.—This Convention was formed in 1814. It is composed of delegates, not exceeding one for every one-hundred dollars contributed annually to the general fund. During its recess, the business is transacted by a Board of Managers, whose duty it is to employ missionaries, determine the field of their labors, and their compensation, and in general to conduct the executive part of the missionary concern.

There are under the direction of the Board, 22 missions, 30 stations, 28 preachers, 5 printers, 4 teachers and assistants, 35 female missionaries and assistants: 15 native preachers, 22 native teachers and assistants: Total 109. On their way to missions, 9 preachers, and 9 female missionaries and assistants. Whole number of missionaries and assistants, 127; churches, 21; members, 1,406; schools, 20, with nearly 1,000 scholars. The income of the convention for the last year, was \$60,000; expenditure \$70,900.

The stations occupied by the Board are, in Asia, 11, in Europe, (France and Germany) 3, in Africa, 2, in our own country, among the Indians, 13, and one at Hayti. Other places are about to be occupied, among them, long neglected Greece.

The Roberts' Fund Society was organised in Louisville, Ky. in May last, for the purpose of sustaining a mission in China. A Board of 30 Directors was chosen, to which brother I. J. Roberts made over a large estate, and by which he was appointed a missionary to China. The whole sum surrendered by Mr. Roberts

is \$31,000. Additional subscriptions and pledges were given by others, amounting to \$4,715. There are two other brethren ready to accompany brother R. and two others, who wish to enter on a course of study preparatory to the same work.

Brother R. having left all for Christ's sake and the Gospel's, will no doubt in this life and that to come, enjoy a glorious reward. The propriety of an organization separate from the Board of the Convention, is yet to be tested. We venture, however, to predict that the unusually noble deed of Mr. Roberts, will be properly directed by Him for whose glory it was done.

The American B. Home Mission Society was organised on the 27th April, 1832. Its last meeting was held in Philadelphia in June. Their operations and success are rapidly extending. Their receipts for the last year were nearly \$16,000. The number of missionaries 114. Several new churches were formed and a considerable number baptized.

"Comparing the reports of the American Home Mission Society with our own, we appear to do little, but it should be understood that they have a different mode of reckoning—all that is done by auxiliaries, is considered as done by the parent society. From a recent calculation, it has been estimated that, the number of Baptist missionaries supported by the parent and local societies is 425. The New York Convention supports 70; the Massachusetts 40; Pennsylvania 17, and all the States more or less. The money expended, is not less than 55,000 dollars."

The oldest and most considerable domestic mission organization among the Baptists in America, is the society formed at Boston in 1802, now a component part of the Massachusetts convention.

The Philadelphia Association set on foot a missionary plan, about the year 1800. By the Charleston Association, S. C. a missionary society was begun in 1803.

One of the most efficient bodies in our country, is the New York convention, formed in 1821. Its receipts for the last year were upwards of \$14,000 ; 10,000, were paid to the A. B. H. M. Society.

Nineteen States have organised Conventions or General Associations, and the others will, no doubt, soon possess the same. In a word, the spirit of Home, as well as Foreign Missions is rising higher and higher.

The B. General Tract Society was instituted in Washington in 1824. In 1826, the seat of its operations was removed to Philadelphia. The business of the Society, is transacted by a Board of 21 managers, in addition to those elected annually. The receipts of the society in 1824, were \$373 80, and in 1835, \$8,000 30. Extensive and extending efforts are made in behalf of the West, and about \$300 have been subscribed, for the purpose of publishing Mrs. Judson's memoirs, and some temperance tracts in Germany. The society has been instrumental in the accomplishment of much good, and demands from the denomination a more liberal patronage.

The writer begs leave to say that, he agrees with those brethren who think a "Publication Society," or "Book Concern," a desirable and necessary organization, in the present state of our affairs. Let him further suggest the propriety of rendering the most efficient support to our periodicals, and of obtaining and circulating the productions of Baptist authors. Some of the best books in our language, are from the pens of our brethren.

Education.—Literary establishments have all along enjoyed more or less patronage from the Baptists. The oldest among them in this country, is Brown University, in Providence, R. I., incorporated 1765, and is one of the most respectable institutions of the kind.* It has enjoyed the presidency of distinguished men, and a faculty of no ordinary character. Dr. Wayland is now at its head.

Besides this, we have under our control the Waterville college, Maine, the Columbian, Washington, D. C. the Brockport, New York, the Haddington, Pa. the Shurtleff, Illinois, the Georgetown, Ky. and one in Granville, Ohio. In addition to these there are several literary institutions of a high order. There are ten, either wholly, or in part theological; one wholly theological, at Alton, Illinois, founded in 1835, and having now 25 students, one at Newton,

*An unsuccessful attempt was made by Dr. Ezra Styles and others, to deprive the Baptists of this institution, by drawing the charter in so artful a manner as to give its control to Congregationalists.

Mass. with 42 students, and one at Covington, Ky. just going into operation. The whole number of colleges &c. is 35. Should not the Baptists patronise their own institutions, in preference to others? We think there can be but one answer to this question.

In England, the education of pious young men claimed the attention of the Baptists, as early as 1704, and in the year 1715, the charity school upon Horscley-down, was founded by the Protestant dissenters, in which the Baptists sustained an equal share.

Here we may notice the subject of *Sunday School* instruction. In a brief history of the Seventh day baptists, of Ephrata, Lancaster county, Pa. by Dr. W. M. Fahnestock, it is said that "it is not known in what year exactly, the Sabbath school was commenced. Hœcker came to Ephrata in 1739, and it is presumed that he began it soon after he took up his residence there." This school precedes that begun in England by Robert Raikes, at least 40 years.

The American Sunday School Union, has to a considerable extent been supported by the Baptists. In Massachusetts, is a Baptist Sunday School Union, whose receipts during the last year were over 8,000 dollars. A New England S. S. Union has been recently commenced. In other States they are projected, and the writer hopes soon to see a general Union of the denomination upon this subject.

The number of our schools in the United States, is

computed at 3,000 with perhaps 200,000 children ; in many of the churches, are flourishing bible classes.

Bible Societies.—The British and Foreign Bible Society, the oldest in existence, originated with a Welsh *Baptist* minister. The denomination in England have through this society done much good, and have also been honored by the unparalleled labors of their lamented Carey, in the work of translating the Scriptures into many of the Eastern languages.

In this country, we have until recently been connected with the '*American B. Society*,' in both its home and foreign operations. Their decision made lately, to withhold aid from those versions, in which the original word for immersion is translated, and not transferred (as in the English version now in use) has been considered a just reason for the separate action of the Baptists, in the great work of giving the pure scriptures to the nations ; and as they have already translated the bible into more languages than all the other sects of christians,* and their resources are ample, they have no

*So long ago as 1815, it was announced by the Serampore brethren, that they had translated the Scriptures into the languages spoken by more than half the inhabitants of the globe. The first translation of the New Testament into the Chinese language was effected by them into 1814, though for want of funds, the *whole bible* was not completed until 1822. Why has this work been covered up and Morrison's version pressed upon our patronage.

A correspondence has recently been carried on between the American B. Society, and Mr. Dyer, a Pedo-baptist missionary, upon the subject of printing the Chinese language upon metal types instead of wooden blocks. In a

doubt, that their secession will be fraught with abundant benefit. A new society has been formed, called "*the American and Foreign Bible Society.*" It is a provisional organization effected in New York, subject to the revision of a general meeting to be held in Philadelphia in April next. Several thousand dollars have been already furnished for its treasury.* Auxiliaries will multiply, until the whole denomination shall tender its most liberal support. In Connecticut an auxiliary state society has been formed.

The formation of the A. and F. B. Society, constitutes a new era in our history. We are thrown upon our own resources in the Bible cause, and under a weighty responsibility to the destitute. We further conceive it to be the first step in the desirable secession from all those compacts, into which we have entered with a very charitable consent to keep back a part of the truth. Let the whole denomination come up to this enterprise, in a spirit of love to God and the souls of men, and a blessing large and rich must rest upon it.

Periodicals.—These are numerous and respectable,

memoir of 1814, printed at Serampore, is this statement, "preparations are making for printing the Bible in the Chinese with moveable metal types, &c." How is it that the labors of Baptists are left so much out of view!

* An appropriation has just been made of \$2,500, to the Baptist Miss. society, London, for the printing of the Bengalee bible, translated by brother Yates, who is said to be one of the best oriental scholars now living. The Bengalee is spoken by about thirty-two millions of people.

(some of them of the first order) both in this country and in England.

Among us, there are 1 triennial, 1 quarterly, 7 monthly, and 16 weekly publications. Though a few are pretty well supported, they do not generally receive the support they justly claim.

The Christian Review edited by Professor Knowles, is a valuable quarterly. The Boston Recorder says, "the amount of Baptist matter in it will diminish its circulation among other sects and men of no sect." On this the American Baptist remarks, "we presume it will, for it is a rare thing that a Pedit-baptist ever reads, certainly that he ever subscribes for a Baptist periodical. Baptists are to a great extent, subscribers for Pedit-baptist works. Is it because Baptists are really more liberal, less sectarian than other denominations? Such we religiously believe to be the fact, &c." It is to be hoped the Review will be liberally patronised by Baptists, for whose instruction it is specially designed.

Revivals.—On this subject we proposed a separate chapter, but as the volume has already swelled to an unexpected number of pages, we can offer but a few remarks upon it. And, first of all, revivals of religion are no new thing among Baptists; they followed the labours of our fathers, almost wherever they went, and they were powerful too. In Kentucky, Tennessee, &c. some of the most wondrous displays of Divine power have been witnessed. Again, the usual attendants of late revivals, are the same as these

of former times. Sudden conversions were also frequent. In a word, we question whether any preaching has been attended with more of the manifest power of God, than that of the Baptists, especially in this country. Protracted, and even camp meetings* were often held, in some of which hundreds were converted.

We will only add that, we cannot justly be accused of a sectarian spirit in our revivals, as ministers of other Evangelical denominations are, as a general thing, invited to participate, and the preaching is of that kind, which is calculated to awaken and convert.

Observations and suggestions.—Those who have undertaken to prepare a full history of our denomination, have experienced great difficulty, for want of proper records. We would suggest to associations and churches, the propriety of exercising great care and judgment, in the preservation of all the facts connected with their origin and progress. And, to obtain the most complete history, let some suitable person be appointed by the associations in each State; then when that of the States respectively is furnished, a general history can be compiled without difficulty.

Again, it has been found that many brethren in the old churches, not only aided them while living, but made provision for them when gone. Is it not the bounden duty of members of churches to do the same now? And, if more would regard this matter proper-

*Camp meetings had their rise with the Baptist and Presbyterian Churches, in the Western States.

ly, or if the churches would see that all the members gave their proportion for their support, foreign aid would not be so often necessary.

Further, churches that are small and feeble, too frequently become disheartened, and of course make little or no effort to extend their borders. Let such remember and consider the cases of the Sandy Creek, and Little River churches, mentioned in this work. Besides, when members of churches have removed to places where there are no Baptists, or but a few scattered ones, they have become discouraged, yielded to the entreaties of others, and relinquished their principles. Persons similarly situated, should rather imitate the example of Mrs. Scammon, "who after living 40 years a solitary life, as to communion with her brethren, was finally the means of spreading Baptist sentiments, and laying the foundation for some of the oldest churches in the New Hampshire association." She laboured diligently in the midst of reproach. She purchased more than one hundred copies of "Norcott upon Baptism," and distributed them through the neighborhood. She did not live to see the fruits of her labor, but shortly after her death, a Pedit-baptist minister, a physician, and a majority of a congregational church, and many others were baptized, and four churches formed. In view therefore, of the force of truth as displayed in this instance, and many others every year, of the conversion of the ministers and members of other denominations to our sentiments, (whilst *well informed* Baptists rarely yield)

we suggest the propriety of each family being well supplied with books written by Baptist authors, not only on the subject of baptism, but on theology in general.

Conclusion.—"A striking particular observable on the face of our history is the existence of a denomination *apparently* so disjointed and multifarious. So large a body, in tolerable consistency and co-herece, without the ordinary coercives of creeds and confessions, of synods, councils and judicatories, of presbyters, bishops, and ecclesiastical authorities, is a rare combination—a singular example of what the world would deem a fortuitous consent. There is among us no spiritual legislation, no mandatory ordinations issuing from Conventions, nor conferences, nor general assemblies: So that whatever of good understanding or harmony of feeling may exist among us, is a state of things, the origin and success of which, must be sought in principles of union other than those ordinarily exhibited in church history. Do we arrogate too much to ourselves, or derogate too much from others, when we intimate the belief that our general consistency, as a body, is the result of a conscientious adherence to the GOSPEL STANDARD?"

That there are faults among us we do not deny: that some walk in a manner unworthy their vocation is a lamentable truth. But while some are deplorably *anti-practical*, we may say that they are unbaptistlike, for our baptism is a holy assumption of religious faith and duty.

Finally, brethren, let us thank God for the abundant blessings bestowed upon us, and press forward in increasing harmony, in holy action, and in a nearer assimilation to the example of our blessed Master and his holy Apostles, so shall our numbers still more rapidly increase, in this world we shall enjoy the love of Christ, and so shall an entrance be ministered to us in the everlasting kingdom above. Amen.

NOTE.--We proposed in the body of the work to give at the conclusion, a list of the churches in Pennsylvania, but want of room compels us to omit it.

APPENDIX.

GENERAL SUMMARY.

STATES:	Associ- ations.	Church- es:	Minis- ters:	Licen- tates:	Bap- tisms	Mem- bers:
Maine	10	237	149	23	643	15,965
N. Hampshire	6	93	63	22	1,110	7,885
Vermont	9	133	91	14	855	10,352
Massachusetts	11	189	170	62	1,105	21,396
Rhode Island	1	33	22	2	218	5,003
Connecticut	6	98	80	17	683	10,774
New York	38	618	531	136	4,304	68,231
New Jersey	3	67	64	8	593	6,426
Pennsylvania	12	200	115	34	1,101	13,750
Delaware	1	8	3		4	378
Maryland	2	36	23		93	1,460
D. of Columbia		4	2		6	492
Virginia	25	484	238	50	3,483	59,470
North Carolina	25	425	177	45	1,391	26,299
South Carolina	14	336	158	55	1,985	33,486
Georgia	23	572	236	69	2,370	42,949
Alabama	16	333	157	31	607	15,630
Mississippi	8	122	48	8	136	4,287
Louisiana	2	11	7	4		370
Arkansas	2	23	16	1	17	592
Tennessee	27	514	266	53	1,240	27,245
Kentucky	34	524	195	36	1,314	35,570
Ohio	26	363	199	20	952	14,290
Indiana	24	358	162	40	357	13,058
Illinois	21	250	150	22	259	7,112
Missouri	16	6	99	30	454	7,831
Michigan	3	252	28	3	44	1,699
<hr/>						
<i>Total in 1835</i>	365	6319	3449	790	25,224	452,000
<i>Total in 1834</i>	322	5888	3110	701	24,386	424,282
<hr/>						
<i>Increase.</i>	43	431	339	89	838	27,718

	Associa- tions.	Church- es.	Minis- ters.	Licen- tiates.	Bap- tisms.	Mem- bers.
Free Will Baptists		750	481	131	5,808	33,882
Seventh Day Baptists		42	30	16	349	4,503
Six Principle Baptists		16	9		236	1,943
<i>Total in 1835</i>		808	520	147	6,394	40,328
Regular Baptists	365	6,319	3,449	790	25,224	452,000
<i>Total in the U. States</i>		7,127	3,969	937	31,617	492,328
<i>Total in British Amer.</i>	7	172	106	29	1,491	25,195
<i>Total in the U. S. and British Possessions.</i>	372	7,299	4,075	966	33,108	517,523
England	29	950	780	*100	4,261	106,000
Wales	6	280	250	*50	1,034	35,000
Scotland and Ireland	1	*120	*100			*10,000
General Bap. in England	1	117	*100		816	11,763
Continental Baptists		*150	*100			*10,000
Burmah		21	53		221	1,406
Other parts of Asia		40	78			*3,000
Africa	1	8	10			*2,000
<i>Grand Total</i>	410	8,985	5,546	1,116	39,440	696,692

*Computed.

From the statements presented in the preceding pages, it will appear that we have in the U. States 365 associations, 252 of which reported 25,224 baptisms within 12 months, and a clear increase of 27,718 members. In 6,319 churches, we have 452,000 members. The Free Will Baptists are not included in this enumeration. In 750 churches they have 33,882 members. In British America we have 172 churches with 25,195 communicants.

It is probable that we have not less than 250 churches, whose numbers we have not ascertained. The number of their members may be computed at 10,000. And if in the 113 associations from which no returns have been recently received, there should have been an increase proportionate with those whose minutes of last year were furnished, we should have in the U. S. and British Possessions about 7,600 churches, with

540,000 members. The number baptised in the year would be about 35,000.

Supposing 7 adherents to one communicant, the Baptist population in the U. S. alone, will be about four millions. The total number of members in 1812, was a little over 200,000.

Brief view of other denominations.

Methodist Episcopal Church.—Founded 1729, by John Wesley, 22 annual conferences, 2,608 traveling preachers, 652,528 members. Increase in the year 13,744. In the total number are included all who are upon trial, and who form a large proportion.

Protestant Methodists.—Members computed at 30,000.

Presbyterians.—25 synods, 120 Presbyteries, 1973 ordained ministers, 274,048 communicants.

Cumberland Presbyterians.—450 ministers, 50,000 members.

Other Presbyterians.—437 congregations, 28,000 members.

Congregationalists.—1,100 churches, 150,000 members.

Episcopalians.—The number of ministers is 802, congregations computed at 830.

Lutherans.—Ministers 267, congregations 750, communicants, 62,266.

German Reformed Church.—180 ministers, 600 congregations, 30,000 members.

Reformed Dutch Church.—192 ministers, 21,044 members.

Friends.—8 yearly meetings in the United States, and 2 in Europe; the whole computed to include about 150,000 members. Number of Societies in the U. S. 450 or 500.

Christians.—They immerse, and only on a profession of faith. Churches 1000, members 30,000.

The *Tunkers* are said to have 40 or 50 churches; the *Mennonites* 200.

United Brethren.—33 ministers, 24 congregations, 5,745 members.

Unitarians.—About 200 congregations: *Universalists*, about 600.

The *Roman Catholics* are variously estimated at from 500,000, to 1,500,000, embracing the entire population.

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